

China Reconstructs

VOL. XXII NO. 10

OCTOBER 1973





China Reconstructs

VOL. XXII NO. 10

OCTOBER 1973

PUBLISHED MONTHLY IN ENGLISH, FRENCH, SPANISH,
ARABIC AND RUSSIAN BY THE CHINA WELFARE
INSTITUTE (SOONG CHING LING, CHAIRMAN)



CONTENTS

TUNGTING LAKE TODAY	2
JOURNEY TO TUNGTING LAKE — 1: SILTED LAND TRANSFORMED	7
WORKERS DOUBLE STEEL CAPACITY	11
GREEN GROWS THE DESERT <i>Malchinhu</i>	14
THE RETURN OF A REGIMENTAL COMMANDER	19
LIUYANG FIREWORKS	23
PEASANT GIRL NOW A TRADE-UNION LEADER <i>Chen Han-seng</i>	26
PEKING'S SPORTS GUESTS	28
STUDY OF A BODY 2,000 YEARS OLD	32
ACROSS THE LAND: ISLAND SONG AND DANCE TROUPE	34
A PHOTO OUT OF THE PAST	36
JOURNEY TO TUNGTING LAKE — 2: MAKING EVERY INCH OF WATER AND LAND USEFUL	38
LANGUAGE CORNER: LESSON 22: THE GREAT WALL	43

COVER PICTURES:

Front: Tang Chun-yin, model cotton grower in the Tungting Lake area.

Inside front: Salt produced at Kilantai Salt Lake, Ning-sia Hui Autonomous Region.

Back: Parachuting exhibition near Peking.

Inside back: Waterfall over Yun Pu Bridge, Mount Tai, Shantung province.

Editorial Office: Wai Wen Building, Peking (37), China.
Cable: "CHIRECON" Peking. **General Distributor:**
GUOZI SHUDIAN, P.O. Box 399, Peking, China.

TUNGTING



Aerial view of Tungting Lake.

LAKE TODAY

TUNGTING LAKE lies south of the middle reaches of the Yangtze River. Over 3,000 square kilometers in area, it is China's second largest freshwater lake. The 15 counties and cities and 16 state farms bordering the lake in Hunan and Hupeh provinces have an area of 17,000 square kilometers.

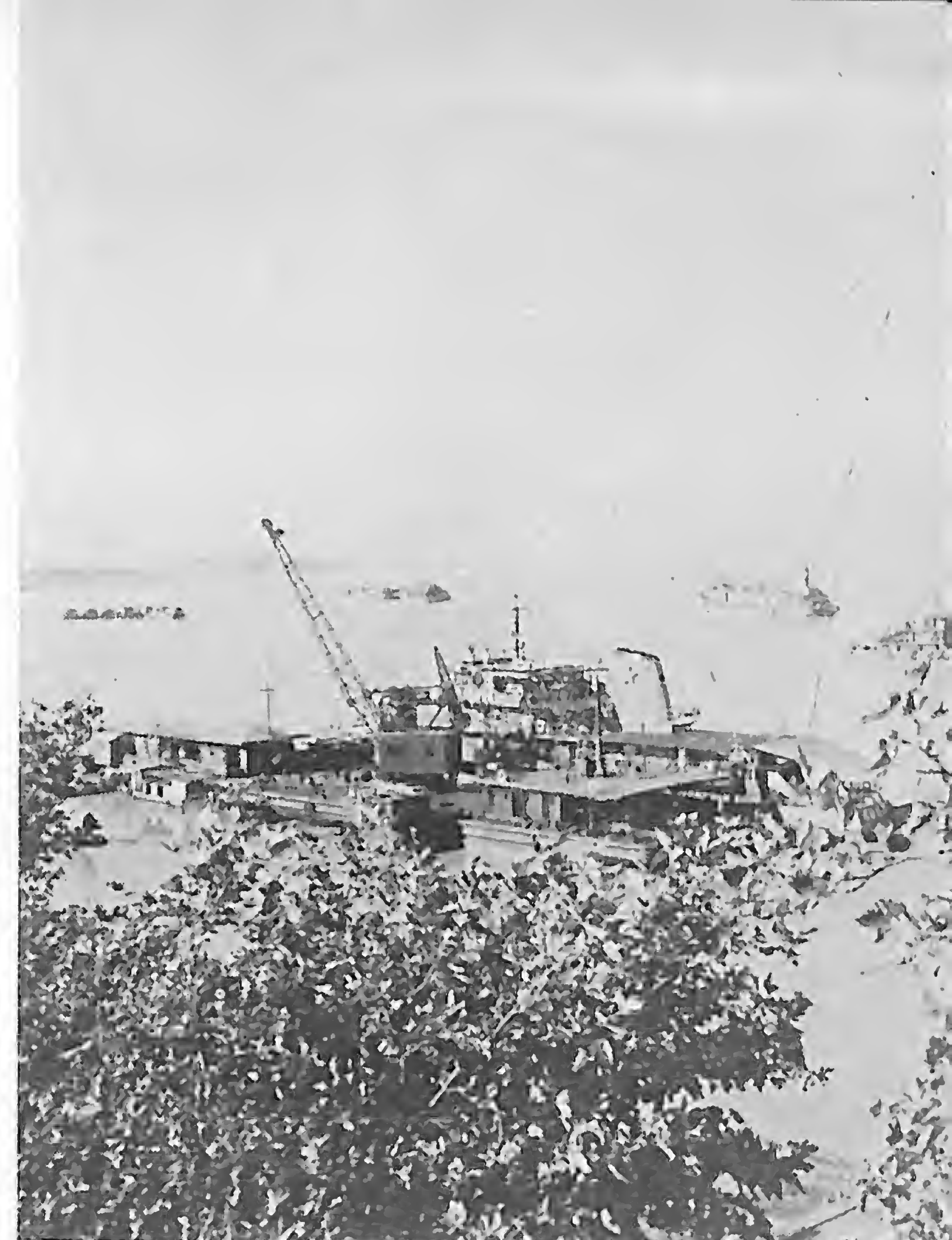
Since ancient times, the lake has been famous for its magnificent expanse of waves and mist. In the Spring and Autumn period (770-475 B.C.) a cluster of lakes of various sizes north and south of the Yangtze formed the Yun Meng Tse, or Cloudy Dream Marsh. After the Warring States period (475-221 B.C.), silt from the Yangtze filled in most of the lakes to form land, leaving Tungting as the largest lake south of the river.

In those early centuries, people spoke of "the 800 *li* (400 km.) around Tungting". It was still

twice its present size 150 years ago. But silting has since divided it into eastern, southern and western portions.

The Yangtze River is narrow and twisting through Hunan and Hupeh provinces. When it rises, water flows into the lake through four inlets. Four smaller rivers — the Hsiang, Tzu, Yuan and Li — also empty into the lake. All this water flows into the Yangtze through one place: Chenglingchi at the northeast end of the lake. Regulating the level of the Yangtze during the high-water season by storing floodwater, Tungting Lake reduces the pressure of the flood crest on Wuhan and other cities downstream. It thus plays an important role in a wider economic area.

The Yangtze pours 120,000,000 cubic meters of organically rich silt



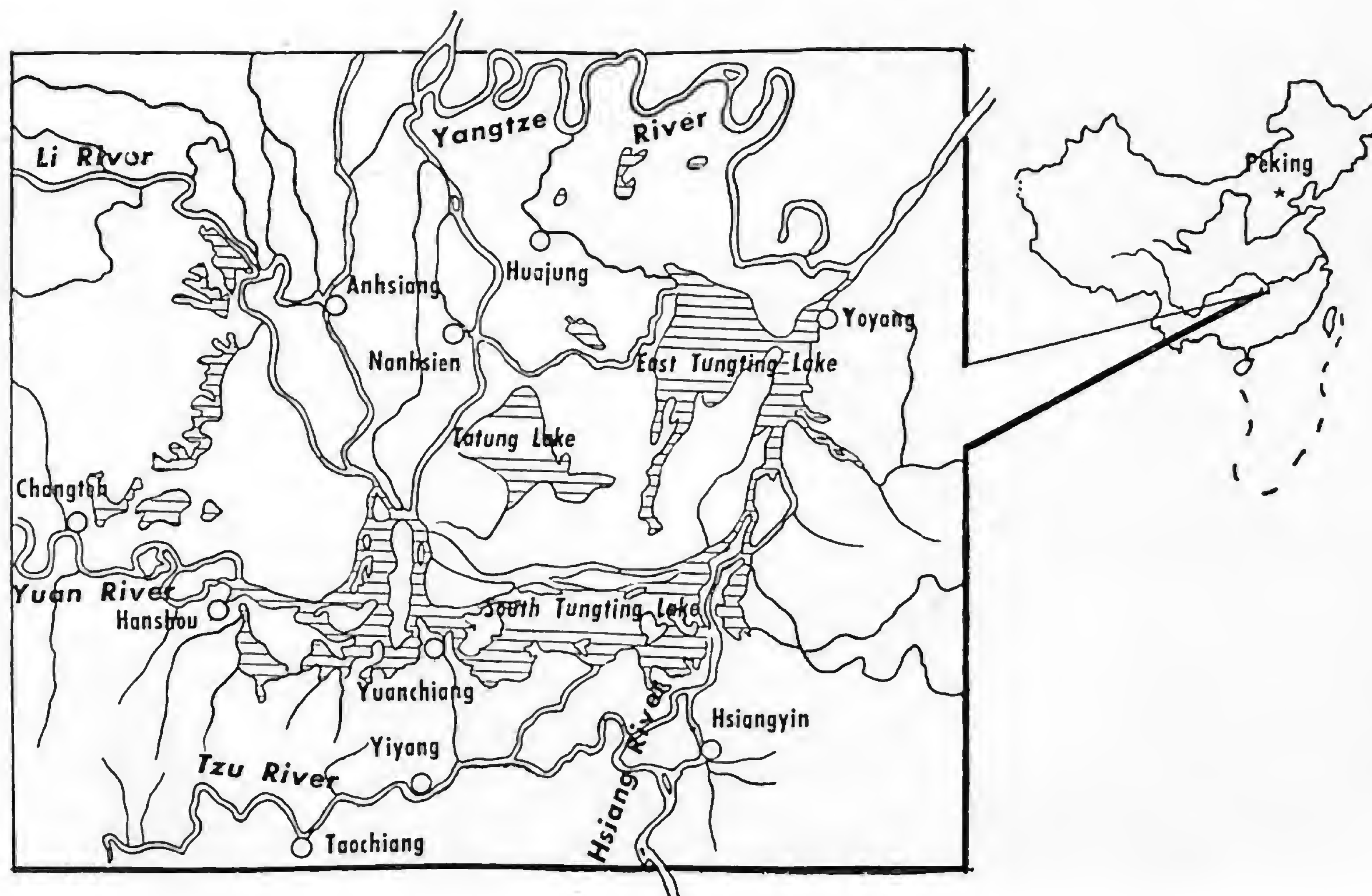
Lake shipping.

into the lake every year. This has built up fertile alluvial land which the people have sealed off with dykes and turned into farmland. With ample rainfall and a temperate climate, the region grows good crops. Two or three grain crops a year give an average of six tons per hectare. The region's 667,000 hectares of farmland account for 22 percent of Hunan's grain output, making it one of China's main grain areas.

The Hunan lake region also had 87,000 hectares in cotton and 4,000 hectares in hemp in 1972. Mulberry trees grown on 1,000 hectares of island land in the lake yielded 350 tons of silk cocoons last year. Reed farms on 52,000 hectares exposed during the dry season are important for the paper industry. The lake is rich in fish and other marine life and water transport is convenient.

The unplanned building of dykes by bureaucrats and landlords before liberation in 1949 led to intersecting canals and a disorderly drainage system. The lake grew smaller while canal beds rose. On top of this, the Kuomintang and island overlords embezzled funds

TUNGTING LAKE



LAKE TODAY





East Tungting Lake from Yoyang pavilion.



Drainage and irrigation in the region has basically been electrified, assuring bumper harvests year after year.

taken from the peasants for dykes, so that dyke projects were skimpy. Dykes breached every year, flooding the enclosed fields.

There were four major floods in the 20 years before liberation, each affecting over 267,000 hectares of farmland. In 1935, the four smaller rivers rose at the same time as the Yangtze was pouring into the lake. Over 1,300 dykes gave way, claiming 37,500 lives and affecting 4,000,000 people.

After liberation the Party and government led the lakeside people to struggle against local tyrants and carry out land reform. They also began to bring Tungting Lake under control. Twenty years of work have basically solved the problems of flooding and waterlogging through the following main projects.

Building dykes. Combining a honeycomb of some 900 small en-

closures into 150 large ones has reduced the length of the dykes from 6,500 to 3,600 kilometers. Two-thirds of the dykes were repaired or rebuilt with permanent stone and cement embankments. Trees protect 60 percent of them. The lake's major dykes are generally one meter higher than the highest recorded water level, able to stand up under heavy floodwaters driven by stiff winds.

Flood storage and diversion areas. Before liberation the reactionary ruling classes north and south of the Yangtze fought over the question of controlling the river and Tungting Lake. To save their own lands, the Hupeh landlords advocated letting the floodwaters of the Yangtze pour into the lake. Hunan's island overlords favored blocking the Yangtze's inlets to the lake and letting it breach the north bank, inundating Hupeh's land.

After liberation the policy adopted was to control the Yangtze and Tungting Lake under an overall plan in the interests of both regions. In 1952 the state set up the Ching River flood diversion area, 1,000 square kilometers capable of storing 5,400 million cubic meters of floodwater, thus reducing the threat of flood crests to the major rice-producing areas in both Hupeh and Hunan.

To keep the floodwaters of the Yangtze and its four tributaries from breaching the dykes in Tungting Lake, the state set up a flood storage area in the lake region. The state prohibits making any new unplanned enclosures in the lake, in order to preserve its ability to store floodwater.

Water conservation in the enclosures. Before liberation when the land was privately owned, discharging water from higher enclosures into lower ones led to armed clashes. Systematic control of waterlogging over large areas was only possible after the people's communes were set up after liberation. Most of the enclosed land has been leveled and a network of drainage and irrigation canals built so as to achieve a natural flow from higher to lower fields.

In 1964 the state strung high-tension lines across the lake, bringing 170,000 kilowatts of electricity to the 6,100 pumping stations in the Hunan region's enclosures. Even if 200 mm. of rain falls in a day, these stations can get the water level in the enclosures below 100 mm. within 72 hours. Now 80 percent of the lakeside farmland here has a guaranteed harvest regardless of drought or waterlogging.

Since 1955 the dykes, enclosures, drainage and irrigation works of Tungting Lake have been tested many times by flood, drought and waterlogging. The lake region has had 11 bumper harvests in a row.

Silted Land Transformed

China Reconstructs Correspondents

PASSING THROUGH the great expanse of South Tungting Lake, our steamboat made its way among islands created by silt which the Yangtze River had brought in.

Some were sandy and supported only willows. Some were shallow banks of reeds. But some grew tangerine groves and others were cultivated fields enclosed by dykes.

In what was to be a 1,000-kilometer journey through the Tungting Lake area, our boat first landed in Nanhhsien county. This county itself is a new delta only 70 years old created by the rising silt. The changes that have taken place here since the beginning of the century reflect the changes over the whole lake region.

Last-ditch battle to close the dyke.



Bitter Life of the Pioneers

In 1852 the Yangtze rose in a big flood. To save the property of the ruling cliques north of the river, the Ching dynasty general stationed there ordered the south bank bombarded. The water poured southward. By the turn of the century, silt had formed a 9,000-square-kilometer delta in the lake. This is now Nanhhsien county.

We changed to a motorized junk, went down the To River (formed by the southward flow of the

The dyke rebuilt.





Wen Chien-yueh, one of the first of Huako commune's tractor drivers and now Party secretary of the commune's machinery station, does repairs in the fields for the production teams.

Yangtze) where it flows into East Tungting Lake. Here, in a busy market town sheltered by a dyke, the Huako People's Commune has its office in a big compound. All around, the green waves of rice, the golden rapeseed and the dark green of broad beans made it impossible to believe that only 70 years ago this land was part of the lake!

Unable to get our story from first pioneers on the delta, we sought out the second generation. One of these, Chu Yuan-sheng, is now a member of the Party branch committee of the Huatung production brigade of the commune.

Chu's father and other poverty-driven peasants from both the north bank of the Yangtze and the south bank of Tungting Lake, he said, had fled from debt and famine to this newly rising land in the lake. They burned the reeds off and with hope in their hearts planted on the rich delta. The crop was good, but when it was ready to harvest, men came along claiming to be owners of the land and demanding rent.

In the old society, whenever a silted island appeared in the lake, local landlords, colluding with the officials, would "buy" the new land for almost nothing—10 cents for as much of the new island as they could pass in a boat with one stroke of the oar. They would not mark "their" land so that peasants would cultivate it without knowing it had been "bought". Then they would take the harvest.

Chu Yuan-sheng took us to see another witness of the delta's history, Hu Fu-yu, head of a production team. His house was built on an old dyke. Pointing to the fields outside his door, Hu said, "This used to be only a wild sandy beach. The lake would rise above this dyke every autumn and flood our straw huts. All we could do was take down our doors, prop them up above water level and live on them.

"The landlords, of course, lived on high ground. They would come and demand rent on the land and the house, even when we didn't have a harvest. Our parents had to go off begging or hire out as temporary laborers. We children groped in the water for fish and shrimp.

"Out of the 95 families who lived here, 50 kept alive by begging. Everybody in the county knew this village—'Beggars' Bend' it was called."

After liberation the peasants of Beggars' Bend, led by the Party, threw themselves into a struggle against the tyrants for reduced rents. Then came land reform, the landlords were overthrown and the land returned to the peasants.

Flood Control

Hu Fu-yu was proud of his family's response when the people's government called for building the Tatung Lake reclamation area. "Everybody in Beggars' Bend volunteered. Our family went too. The old people boiled water for drinking and did odd jobs. We young people worked on the dyke. It was winter, but standing in the

water to dig a channel for draining, we didn't mind the cold. Just before closing the dyke, the water was chest high, but we all fought for the job of driving the piles. The dyke which holds back the water from East Tungting Lake is 16 km. long and we Beggars' Bend people built it with our own hands."

With this same indomitable spirit, the people of the whole commune built a dyke 40 km. long to enclose their land from the floodwaters of the Yangtze and Tungting Lake.

People no longer live under the constant threat of flood. In 1969 when the river rose very high,

The commune tractor station.



commune members worked calmly in their fields. The white sails of junks plying the river outside the dyke were higher than usual. When a few old people began getting their things ready to move to higher ground, there was only good-humored laughter.

Tractors Instead of Fish

Leaving Hu Fu-yu, we walked down a willow-shaded road along a canal leading to the fields. Criss-crossing channels and rows of trees divide the land into 33-hectare fields like a chessboard. Tractors, which the peasants call "iron oxen", were plowing. Men and women were busy transplant-



New village built in former "Carp's Pool".



Rice threshing mechanized.



ing rice seedlings, talking and laughing as they worked. Along a side road stood a row of neat brick houses with trees and vegetable gardens in front of them.

Pointing to the fields and the new village, Chu Yuan-sheng said, "This used to be a low-lying stretch of stagnant water called 'Carp's Pool'. Not even the rich would build houses or plant trees on land in the lake. But since the people's commune dug ditches and drained off the water, the people have built good brick houses here. This is another benefit brought by the people's commune."

Plans to drain the water off into the river and lake through channels had been discussed before the commune came into existence. But members of cooperatives on high terrain said, "With so little land and so many people, it is not practical to use some of the land for ditches." Members of cooperatives in the low-lying places said, "We don't have enough manpower to dig the ditches." The plan could not be carried out.

When the cooperatives merged, the new commune allocated manpower and materials to build an irrigation and drainage network with a 23-km. canal from the To River to Tungting Lake and many branches.

We came to a canal 32 meters wide. A brick kiln stood on its bank. Boats loaded with bricks, tiles and reeds came and went. An electric pumping station stood at one end of the canal. In 1964 the state had brought in high-tension electricity. When the pumps turned over for the first time to drain water, 4,000 commune members crowded along the canal to watch. Their cheers drowned out the sound of the pumps, for they were seeing the work of 1,000 water-wheels done before their eyes. One-third of their work time had been spent laboriously treading these.

In 1969, one-sixth of the annual rainfall fell in a two-day storm, flooding the rice. Only three days later the station had pumped the water into Tungting Lake. During a 100-day drought last year, the station irrigated the fields and enabled the peasants to get a peak

grain harvest. Four-fifths of Huako commune's land is thus guaranteed against flood or drought.

"We've made Tungting Lake a teapot," Chu Yuan-sheng said with a smile. "When our fields are thirsty, we just pour them a drink out of the lake."

Further Improvement

Eliminating the threat of floods from outside their dyke and water-logging inside brought Huako commune prosperity. But to its members this is a narrow aim — they went on to create more wealth for socialist China.

In the distance we could see a sparkling inland lake. In the past, many of the fish, shrimp and crabs were lost through breaks in its poorly maintained embankment. During the second winter after the commune was set up, members built a new embankment five kilometers long to enclose it for raising fish. The following year they caught 100 tons, worth over 100,000 yuan.

The commune members, however, did not want to distribute all of this money to themselves as personal income. They voted to use part of it for capital construction to strengthen their collective economy. They bought seven tractors and built commune-run factories for making cement and tiles. The income from these went for added farm machines year after year. Today 47 large and small tractors work 80 percent of the commune's 2,670 hectares. Processing of all its agricultural and sideline products is done by machine.

The mechanization saved manpower. This was put into more meticulous cultivation and the growing of two crops of rice a year. The result was an increase in the commune's average grain output from 3 tons per hectare to 9.75 tons.

New Generation

This year the commune publicized the use of rice-transplanting machines in its brigades. While we were there, the people who operate these machines, mostly enthusiastic young men and women, met to learn from each other. Twenty-

year-old Wu Hsi-ping, who had finished senior middle school in the city and returned to his home in the countryside, told us, "It's our job to develop this grain-growing region by applying modern scientific techniques."

The sufferings of the old generation of peasants before liberation spur the young people to overcome difficulties and learn new techniques. Floods had driven Wu Hsiang-yun's family out to beg every year. When the Japanese imperialists occupied the county in 1943, they strung her uncle up by the hands and beat him, then stole the family's water buffalo and their few belongings.

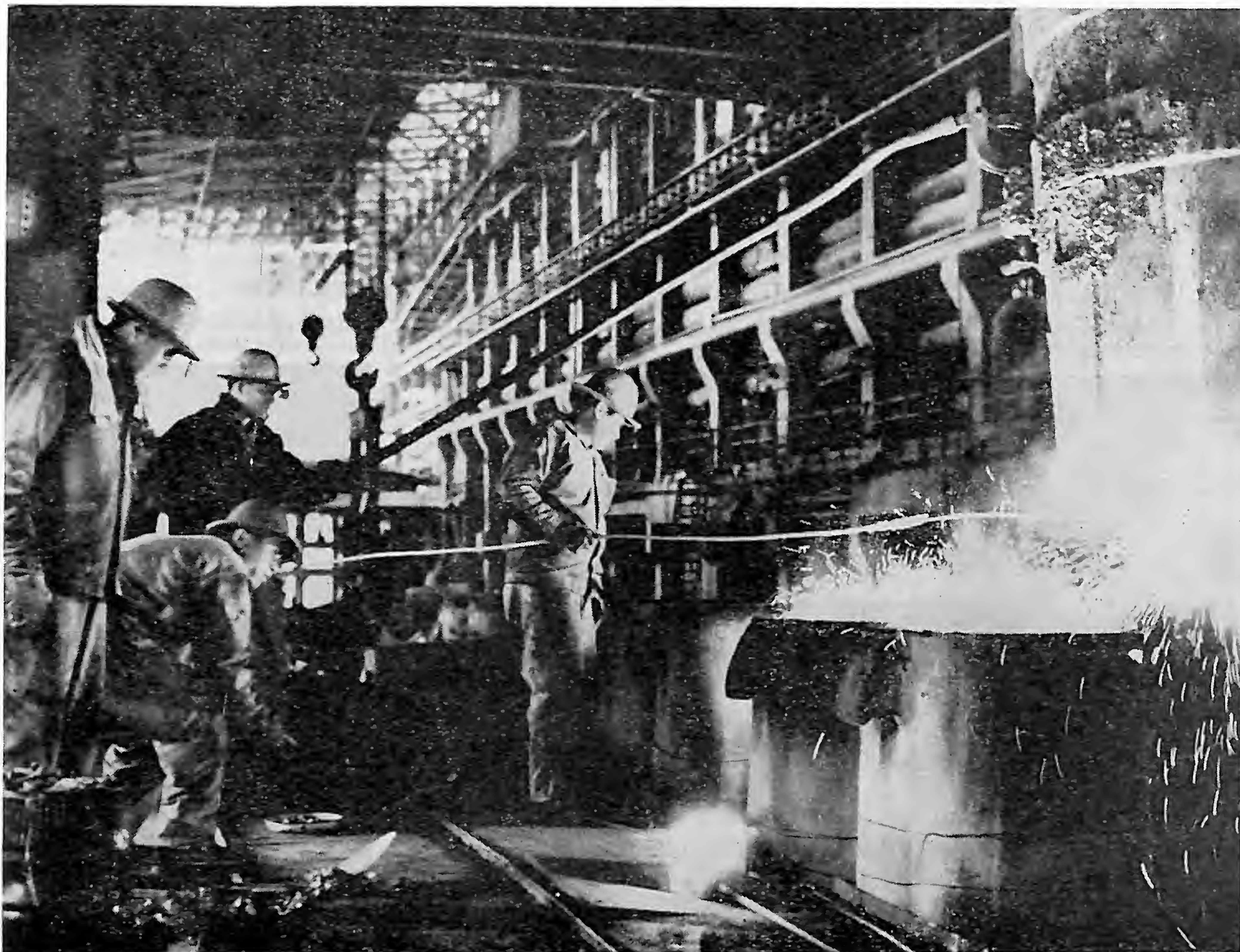
"I only went to primary school," she said, "so when I began to study mechanical theory I couldn't understand the textbook. I was very discouraged. But I was not studying for personal reasons. The thought of how the older generation suffered urged me to master advanced techniques in building socialism so that the bitter days of the old society would never return." Today, Wu Hsiang-yun is an excellent tractor driver.

In the evening we went back to the commune office. Chia Pu-ti, the commune's Party committee secretary, arrived after a busy day transplanting rice, his legs covered with mud. This man, a former beggar from Beggars' Bend, had matured in leading the peasants in the struggle to build up the commune. "We plan to mechanize all our farming," he told us, "increase the yield of distant fields where the harvest is still low and build a village of new houses there — all in five years!"

We left Huako commune on its new steamboat to continue our trip through the Tungting Lake area. In this part of the lake one stormy night in 1948, peasants from Beggars' Bend out catching fish on 13 small boats were drowned. Today we saw local commune members boarding their own commune's steamboat in high spirits, going to town or to visit relatives. The boats on the broad expanse of Tungting Lake have seen great changes through the years.

(More on Tungting on pp. 36, 38)

Workers Double Steel Capacity



Casting steel ingots.

LAST June there was great excitement in the steel plant of Peking's Capital Iron and Steel Company. By lengthening the time between shutdowns for repair, the workers had succeeded in doubling the amount of steel their top-blown oxygen converters could produce. It was a company-wide victory — a victory for socialist men working collectively to produce more for their country.

The plant had been started in 1958. In 1970 the rapid growth of the socialist economy made more steel imperative. The plant was asked to increase its output to 2.8 times the 1969 level. The

steelworkers accepted the heavy task and enthusiastically pledged to accomplish it. But how? One of the main blocks was the fact that their top-blown oxygen converters had to be shut down every 200 or 300 heats. The highest number of heats had only been 468.

In discussions in every shop and office in the plant, ideas began to come. Add 20 meters to the building and put in a new converter. Yes, that would make more steel, but China needs its capital and anyway it will take a long time to build a new converter. Shouldn't we tap our own unused potentials, make technical innovations in the

whole steelmaking process and increase our production that way?

As discussions went on in this direction, the workers came back again and again to the fact that being forced to shut down the converters for repair after every 200 or 300 heats took a lot of time and held up production. Obviously, if they could increase the length of time between repairs, they could increase production.

The plant's Party committee agreed with this view and a worker-engineer-leader group was formed to work on the problem. Everyone in every shop plunged in to help.

The Refractory Brick Problem

Molten steel is made at 1,700° C and cannot be produced without something to protect the furnace. This protection is a lining of heat- and corrosion-resistant bricks usually made of dolomite. Their breakdown causes shutdown while a new lining is installed.

One day the plant's refractory brick makers came to a shutdown converter to study brick quality. Most of the bricks had corroded

badly, but they spotted a few protruding ones which had stood up well. These bricks proved to contain larger dolomite granules evenly spread. Bigger bricks and a more even distribution of large dolomite granules seemed to be the answer to longer converter life between repairs.

Such bricks could be made with a process using vibration during moulding. The process had once been tested in the plant but given

up when difficulties cropped up. Now the workers analyzed that experience and began trying to design equipment for vibration moulding.

One day some of them saw a truck rumbling along the road with a load of concrete. The vibration from the road had distributed the sand and gravel in a certain way. With this hint they designed a vibrator moulding machine from old parts and materials. It pro-

Ignoring the heat, workers repair a converter's brick lining.



Liu Hua (second from right), deputy secretary of the plant's Party committee, with steelworkers.



Making refractory bricks that increase the converter's life between shutdowns.



duced only one brick, with the dolomite granules not spread very evenly. The brick makers worried. But many workers from other shops came in after their shifts to help them. New ideas came from their pooled wisdom. Slowly their vibrator moulding machine improved.

Now came a long series of experiments on the exact proportion they should have between small and large granules. When the right



Examining the quality of the new pipe with three nozzles that blows oxygen into the converter.

proportion was found, the struggle moved to the big converters where, in spite of the intense heat, they observed and recorded the results of their trial bricks, talking it over with the furnacemen. Finally, after three months of hard work, they produced a new refractory brick which raised the number of heats a converter could make without shutdown to 500. Work to improve the brick continued.

Combined Efforts

There were other factors in increasing the plant's output of steel: the speed of relining a furnace, increasing the amount and efficiency of introducing the oxygen, raising both the capacity of the furnace and the loading equipment — not to mention creating better conditions for the furnace workers themselves. Everyone in the plant pitched in. More steel!

The flames and 1,700° C heat of the converter make the furnacemen's work very hard. "Never mind," said the steelmen, "faster socialist construction means more sweat!"

One day a few refractory bricks in the lining fell out and the next heat of steel could not start without repair. Yang Hsin-chen, who came from a poor peasant family and was a beggar before liberation, did not hesitate but strode up to the converter and began aiming one shovelful after another of lining material into the break. His work clothes were red with the firelight and he was soaked with sweat. Other workers pushed him aside and went on with the repair. The converter was soon ready for its next heat.

(Continued on p. 25)



REPORT FROM INNER MONGOLIA

Green Grows the Desert

OPEN a map of China and you will see an expanse of desert on the Ordos plateau in the Inner Mongolian Autonomous Region. This is the famous Maowusu Desert.

Over 20 years ago I was there. It had just been liberated from the feudal rule of the Kuomintang reactionaries and local princes and nobles. Desolation and poverty had not yet been eliminated. On that journey I once more experienced the misery of the desert people.

I was riding on a camel in an endless sea of yellow sand where nothing grew. Suddenly a wind storm struck. Great sand dunes, some of them two hundred meters high, seemed to walk toward me on

magic feet with a deafening roar. More and more sand rose into the sky to darken the bright spring sun.

I could neither open my eyes nor raise my head. All I could feel was sand being driven into my nose, eyes, ears and mouth. I could scarcely breathe. In the darkness I clung to the camel's hump and let it go wherever it pleased. But when the wind grew stronger and stronger, even this "ship of the desert" hesitated to move. There was nothing I could do but stop, make the camel lie down and take refuge behind it, waiting for the storm to subside.

That happened around dusk. Shaking off the sand that half

buried me, I stood up and looked at the desert wreckage around me. The few blades of grass had been uprooted and blown nobody knew where. All around me the world was without life.

The trail had been covered by sand, so I had to go on without it. I had crossed one sand ridge after another and gone very far when the camel suddenly stopped and refused to move a step farther. No matter how hard I tried to urge it forward, it only pawed the ground and remained where it was.

Puzzled, I walked ahead to see what it was. With a shock I found myself on the roof of a house! Sand had piled up as high as the back wall and covered part of the roof.



Usantsao today.

MALCHINHU, writer of the Mongolian national minority

The house was almost buried. I went down the roof to the front, but the door was blocked. After digging away the sand, I opened the door and found an old woman lying on the bed very ill.

The room was dark. "Where is your lamp? I'll light it for you," I said. "We poor people have no oil," she said bitterly in a weak voice. "Our home has not seen lamplight for five years!" My heart became as heavy as the curtain of night dropping slowly outside.

The old woman told me that she had slaved for a herd owner for 30 years until he kicked her out because she was exhausted, spit blood and could no longer move. Her only son supported her by working



Trees planted by the commune members have grown into a forest.

Bolortoi (front left) and herdsmen making a long-range plan for transforming the desert.





Trees planted along the road.

for the herd owner. As we were talking he came home, bringing their sole food—a little cornmeal mixed with wild plants and grass seed.

“Maowusu Desert is now liberated,” I told them. “With the leadership of Chairman Mao and the Communist Party we’ll build a new life here. Our desert will be changed into a rich place.”

Revisiting the Desert

More than two decades passed and today I came again to Maowusu Desert. As I now write in Usantsao commune in the center of the desert, the scene around me is completely different. From my window I see green grass, trees and fields of grain—not a desert picture.

Usantsao commune is known throughout Inner Mongolia and the rest of China. Called the Tachai* of the pastoral areas, it is an advanced unit in building up the grassland. But a local folksong tells what it was like in the old society:

*The yellow sand comes, covering
half the sky,*

*Even in the daytime you need a
lamp.*

*The traveller cannot see his way,
Half the grassland is buried in
sand.*

* Tachai in Shansi province is a nationally known model agricultural unit. By studying and applying Mao Tsetung Thought and bringing the spirit of self-reliance into full play, Tachai has made tremendous achievements in the struggle to transform nature.

Nothing but white dunes outside the door,

Each family has only two black goats,

A torn old skin as their only clothes

And a hut of sticks for a home.

The present commune has an area of 1,400 square kilometers. In the pre-liberation days, 54 percent of it was shifting sand. There were stagnant pools, hard sand ridges and alkaline sandbanks. Only a third of the area could be used, and this was divided by sand dunes into thousands of tiny pastures with short grass and little else. Herd owners and officials were less than five percent of the population, yet they owned over 70 percent of the livestock. The rest of the people, impoverished herdsmen, had a saying: “We own no living thing except flies and no property except dust.”

With liberation, the herdsmen stood up, developed production greatly after the democratic reform and socialist transformation, and lived much better than before. But nature was no less severe. Conditions for stockbreeding were still unstable because, although the herdsmen were organized, their collective strength was still not great enough and their thinking was still crippled by traditional forces of habit. They could not yet transform the desert and build up the pastures.

The people’s communes came in 1958, and with them the Party’s General Line: “Go all out, aim high and achieve greater, faster, better and more economical results in building socialism.” A group of livestock raisers headed by Bolortoi, daughter of a poor herdsman—now Party secretary of the commune and a member of the Party Central Committee—posed themselves some serious questions. The whole country was making a great leap forward. What were the people in Usantsao going to do? The desert had bullied them for thousands of years, were they going to submit or fight? Should they follow the old superstition of depending on heaven to keep their livestock, or conquer nature, transform the desert and build up the pastures?

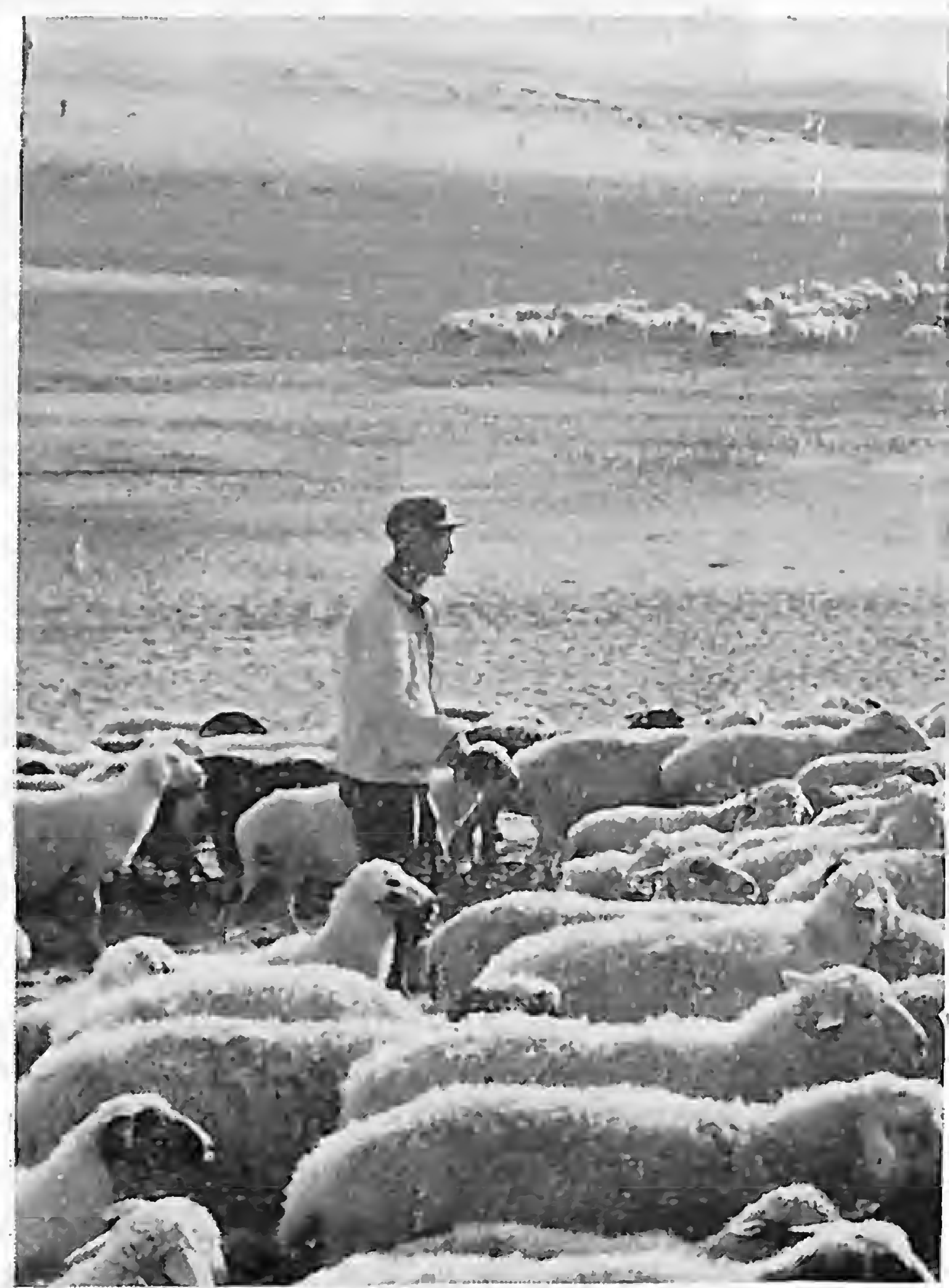
A great debate went on throughout the commune. Herdsmen and women studied Chairman Mao’s article *The Foolish Old Man Who Removed the Mountains*.

“The Foolish Old Man had the courage to start digging away the two mountains in front of his door,” the people said. “Why can’t we socialist herdsmen transform the sand dunes in front of our doors? No matter how high Mount Kunlun, it has a top; no matter how long the Yellow River, it has a source.’ So, as long as we are determined, not afraid of sacrifices and surmount every difficulty in taming one sand dune after another, we can make the desert green no matter how big it is.”

It takes a revolution of the mind for dwellers of the ancient desert to believe that man can conquer nature, to change their age-old Mongolian nomadic way of life and production and tame the desert. And since it is a revolution, there are bound to be forces to obstruct it. These forces came from the class enemy and old habits.

When the people of Usantsao first decided to conquer the desert, an overthrown herd owner who refused to change began to whisper, “All the land of Usantsao was

Transforming the desert into pastures promotes rapid increase of livestock.



given by heaven. Calamities will fall on you if you dare touch even a blade of grass on it."

The herdsmen saw through his sabotage. Firmly they answered, "We laboring people make the world and we are its master. We will not only touch the grass but rearrange and transform all the land of Usantsao!"

The class enemy's schemes were defeated, but there was also lack of confidence among the people. "There is no end to the desert," some of them said. "Who can ever control it? It's better for us to leave this place."

Patiently Bolortoi talked to them. "Our revolutionary martyrs shed their blood for every inch of China's land. They did not give up fighting to liberate it just because it was poor. Why should we mind shedding our sweat to build it up? No matter how hard horses' hoofs are, they wear off with each day of pounding. So, no matter how big the desert is, when we've controlled one sand dune, we'll have one dune less and one piece of pasture more. Little by little we'll force the desert back and build up socialist pastures. But first we have to conquer laziness and the fear of work in ourselves. If we work stub-

bornly, our own hands will change this Maowusu Desert!"

Where Flowers Bloom

Flying red flags, the Usantsao commune members marched out to conquer the desert.

At first they did not know where to begin. All they knew was that a plant called the sand sagebrush resisted cold and drought and grew easily. So they carried the plants on their backs from several kilometers away and planted them in green rows on ridges and dunes with as much care as if they were putting flowers in a maiden's hair.

It was only a beginning, this speck of green in a great sea of sand. Would the plants take hold and live? A desert windstorm answered, uprooting some and burying the rest in sand. Only three survived. With all their work destroyed, some people were worried, some were angry. And some said, "We'll never tame such a big desert!"

Retreat? A severe test faced the people.

Bolortoi told the commune members, "We're just beginning and we don't have any experience. Only three plants survived — but

even three is a big victory! Those three prove that it is possible to grow plants in the desert and change it. If three plants can survive, then we can make it three thousand, three hundred thousand or three million!"

Practice brought more knowledge. The people paid as much attention to failure as they did to success. When they failed they did not retreat; when they succeeded they did not stop. Slowly they learned how drought, wind and the movement of the sand cut down the survival rate of their plants.

They found that 80 percent of them survived if they sank their roots in moist sand. Therefore, after every rain they organized a big labor force for planting.

They found ways to control the wind and shifting sand by planting sand sagebrush on the northern slope of a dune to blunt the wind, planting sand willows on the southern slope to block the sand, and planting from the bottom of the dune upward.

Year by year, green crept up the dunes and the desert area became smaller and smaller. Today nearly 5,000 hectares of bleak desert have been transformed into green pastures.

A good grain harvest in the grassland.



The commune members tried planting trees such as poplar, willow, elm, birch, locust and cypress. They succeeded. Today, 3,000 hectares of forests and shelter belts control 12,000 hectares of shifting sand. Tree planting is done on a large scale each spring and autumn. Every family has trees and every village a forest. Apples, unknown in the desert, are raised in every production team and herdsmen eat their own for the first time.

Another thing the desert has never seen are huge gardens on the pastures. It was necessary to grow fodder and crops, but how to keep wind, sand and livestock from spoiling them? The answer was herculean work to build mud-brick walls and willow fences — 250 kilometers of them — to enclose gardens.

Every year some 50 of these yield 2,000 tons of hay and other fodder, more than enough for all the livestock. They produce 500 tons of food, 70 percent of the commune members' needs. Nearly 700,000 tall trees grow in and around the gardens, breaking the wind and providing timber and leaves for fodder. Flowers bloom everywhere in the summer.

New hostel for herdsmen.



With the desert harnessed and pasture expanded, the herds grew rapidly — today nearly five times more than the 18,000 head before liberation. From 1958 to 1970 the commune sold 72,000 head to the state. The total value of livestock, hides and wool sold to the state was 3,148,000 yuan, a large contribution to the building of socialism in the country.

Figures tell the outside story of Usantsao's transformation of the blank desert. But the inside story is the important one: all this was done by a small desert commune with a labor force of only 1,064 men and women!

Happy Songs

Usantsao is not even a market town, just a residence center in the desert. Surrounded by forests, it is as beautiful as a girl whose face is hidden by a green veil. All around it are enclosed pastures, farmland, tree nurseries and orchards. Clear water in crisscrossing channels keeps the soil moist. Sand dunes near and far stand tamed with rows of shrubbery, and cattle and sheep graze in the green expanse.

One evening at dusk, the commune members came back from work. As the commune station broadcast cheerful minority nationality music, I walked in the street. Beneath a few tall trees, several old men were drinking milk tea under an electric light and talking about news and the revolutionary situation in China and the world. As lights went on in the homes, Usantsao became a sea of light.

I strolled into the clean and orderly yard of an old woman. Two Canadian poplars, rising straight toward the sky, stood on either side of the gate like vigorous sentinels.

Glad to see me, she said, "Many birds fly to a place with grass and water; many guests come to a happy family.' You've come at just the right time. Come and sit inside."

She had been a homeless beggar wandering in the desert for 20 years. Not until after liberation did she marry and have a home. Now she has five rooms facing the south and two yurts on either side.

A dozen people sat talking and singing in her big room. A young man told me that her son, a tractor driver, was going to sing a song he wrote himself. The old woman busied herself with her guests, laughing happily from time to time.

The bright light and the happy old woman made me think of the bleak desert scene over 20 years ago. I seemed to hear the sick woman's bitter voice saying, "We poor people have no oil. Our home has not seen lamplight for five years!"

Just then the tractor-driver son began to sing:

*Who opened the bright road?
Who planted trees in the sand?
Which of our times is happiest?
And which will never return?*

And everyone in the room burst out in the chorus:

*The Party opened the bright road,
The people planted trees in the sand;
Mao Tsetung's time is the happiest,
The old society will never return!*

The Return of A Regimental Commander



Coming home from work.

HUNGAN COUNTY in Hupeh province was once a revolutionary base. Today it is a thriving socialist area. In the Willow Forest People's Commune, members are busily transplanting late rice seedlings in the paddies. On an experimental plot a grey-haired man is working as hard as any of the young people with him. He is Fang Ho-ming, 65, a regimental commander in the old Red Army who returned to his home village 24 years ago to do farm work.

Joining the Red Army

Fang Ho-ming learned what revolution meant in 1927 when the Chinese Communist Party aroused the people in eastern Hupeh, launched the Huanggan-Macheng Uprising and set up a revolutionary

base there. For eight years he had worked as a hired hand for a rich peasant. Harsh oppression and exploitation were no stranger. He soon joined the Communist Youth League. Deep hatred for the Kuomintang reactionaries and the landlord class made him determined to help overthrow the old world, and in 1929 when he was only 20 he joined the Workers' and Peasants' Red Army. In 1933 Fang became a member of the Communist Party. He followed Chairman Mao in many battles, then climbed snow-capped mountains and crossed marshlands on the famous Long March 12,500 kilometers from Kiangsi province in the southeast to Shensi province in the north.

Fang Ho-ming was cited often and wounded several times in the

war to liberate the Chinese people. During the Long March, the Red Army came to Tienchuan county in Szechuan province. The army headquarters in Hochiapa was suddenly surrounded by Kuomintang troops. It had snowed that day and all the roads and trails were covered. The Red Army was new to the local people and not familiar with the local terrain. The enemy was assembling forces to occupy a chain bridge near Hochiapa in order to cut off the Red Army's northward march.

Fang Ho-ming was then a regimental chief of operations. He led the 3rd battalion on the run to reinforce the headquarters. The enemy was simultaneously attacking the bridge and firing at the headquarters. As the men charged, Fang blew up two of the three machine guns with a grenade, then rushed the third and knocked the machine gunner down. Together with other units of the regiment they took a firm hold of the chain bridge and guaranteed the army headquarters' safe retreat.

Later when the Red Army attacked the Kuomintang-allied troops of Ma Hung-kuei in the town of Laocheng in Kansu province, Fang Ho-ming, now the chief of logistics service in the army headquarters, led an engineer company in the attack. Pistol in one hand and grenade in the other, he climbed a scaling ladder on the town wall. At the top, he was bayoneted in the chest and fell to

Staff Reporter

the ground. The army stormed the wall and occupied Laocheng. The wound healed, but later Fang often had a lot of pain.

Because of his courage and merits, Fang Ho-ming was promoted from an ordinary soldier to squad leader, platoon commander, company commander, battalion commander and finally commander of the 29th regiment of the 10th division of the Fourth Front Army.

In 1949 the war ended in nationwide victory for the revolution. Fang's Party organization noticed his worsening health and decided that he should have a long-term rest in Yen-an. But Fang did not agree. He remembered Chairman Mao's words that **"country-wide victory is only the first step in a long march of ten thousand li"**. Much work is left to be done to build a new China, he thought, how can a Communist retire and lead an easy life? He repeatedly asked to be sent back to his village to do farm work. His determination finally persuaded the Party organization. So, after 20 years of fighting hard for the revolution, Fang Ho-ming went back to his

home with a transfer certificate and his belongings.

Taming Nature

At the entrance of his village, Fang told the peasants, "On this very spot in 1929, I and 71 other comrades joined the Red Army, pledged to fight to the end for the victory of the revolution. The very next day three of us died in battle. On the Long March and through the rest of the war all the 71 comrades laid down their lives for the liberation of the Chinese people. I am the only survivor. How can I forget those heroes? No, I must pick up the heavy loads they left and do my best to fulfil their pledge to the revolution."

Fang set out to do just that. When Chairman Mao called on the peasants to get organized, Fang and four other poor peasant families set up the first mutual-aid group in the township in 1953. The next year he organized 15 families into the first elementary producers' cooperative in Hungan county. This later became an advanced cooperative and then a part of the fifth brigade of the Willow Forest commune. They reaped

bumper harvests year after year. The collective economy of the commune developed rapidly.

Like others, for a long time Fang had wanted to do something about the small hills that jugged up out of their land like bare bones. Water ran off them rapidly and soil erosion was bad. Without transforming these hills, they could not thoroughly change the backwardness of the village.

In the autumn of 1959 he suggested that little by little they build small water conservation projects with their own efforts. The peasants supported the idea and the brigade Party branch approved. Thus, that winter Fang and a dozen other Party members led 200 militiamen to work and live at Lichiawa, the first site. By spring they had built a reservoir with a 300,000-cubic-meter capacity, solving the problem of irrigation and water for household use in the western part of the brigade.

Fang Ho-ming did not stop with this success. He and the other brigade members went on struggling to conquer nature. For ten years in winter cold and summer heat

Fang working with a young commune member.



they persisted, completing 19 small reservoirs, 9 irrigation channels and 3 dams, involving 800,000 cubic meters of earth and stone. Eighty percent of the brigade's farmland is now gravity irrigated. When the commune members speak of Fang Ho-ming's part in their ten-year struggle against nature, they say, "Old Fang is really a piece of stainless steel."

As busy as he is in farm production, Fang is always on guard against sabotage by the overthrown landlord class and the bourgeoisie. For these class enemies do not submit willingly to their defeat and use every opportunity to make trouble, dreaming of restoring their lost paradise.

Around 1960 China was hit by three years of natural calamities. A handful of class enemies thought this was a good time to undermine the socialist collective economy. They began advocating that the land be reassigned to each family to work on its own. Fang, however, went from door to door discussing it with the 200 poor and lower-middle peasants, pointing out that only socialism could save China.

Fang Ho-ming studies Marx and Engels' *Manifesto of the Communist Party* with some young people.



The hills of Willow Forest commune are now covered with green cedar trees.

United and determined, the peasants finally stopped this "go-it-alone" wind.

Once on his way back from the commune headquarters, Fang saw a former landlord destroying trees which the brigade had planted on a slope. He was trying to reclaim a piece of land for himself. Fang furiously denounced him and stopped his sabotage.

In 1970, in order to carry out the policy of a diversified economy in agriculture with grain as the key link, the brigade Party branch decided to open up Dragon Ridge and White Tiger Hill and transform them into tea plantations. But a few days later a brigade cadre told Fang, "Some of the people are worried that the reclamation project will destroy lucky signs and spots on the hills." This was the superstition of geomancy and Fang sensed something wrong. He and other Party committee members investigated among the brigade members and discovered that a class enemy was spreading this

feudal superstition in an attempt to undermine the project. "What the enemy opposes," Fang said, "is precisely what we must do."

On the first day of the Spring Festival, therefore, Fang Ho-ming and the 28 Party members of the brigade marched off to White Tiger Hill. Influenced by this example, the other peasants followed. They worked in the daytime and at night had meetings to expose the class enemies' sabotage. The people's consciousness of class struggle grew as they built tea plantations. Today, tender tea leaves cover the hills with green.

In 1972 the brigade was hit by the toughest drought in years. It did not rain for 103 days. Fang worked with other brigade cadres and members around the clock on the irrigation channels. Considering his age, commune members urged him to go home and rest. Fang nodded but only went off to work in other places. Man's will won. They got another good harvest.

Their next target was to conquer all their hills. After a careful survey of the 10 hills and 18 valleys in the brigade, Fang and other leaders made a plan for tea plantations on the hills in the southwest, cedar trees on the eastern ones and pine trees on the northern ones. Three years of hard and careful work created 21 hectares of tea fields, 100 hectares of cedar and 330 hectares of pine.

Willow Forest commune looks completely different today. The hills are no longer bare and useless. The socialist economy is becoming stronger with the overall development of farming, forestry, animal husbandry, side-occupations and fish-raising. When they recall the poor and backward Willow Forest of the old society, commune members invariably think of how they worked day and night for years under Fang Ho-ming's leadership to build today's good life.

Fang Ho-ming is now a member of the Hungan county Party committee and the vice-secretary of the Willow Forest brigade Party committee. He works hard in the fields — 250 workdays a year in spite of his age — in addition to going to meetings and on other missions. Fang's wife and granddaughter are as enthusiastic as he is and are often praised as model commune members.

Not far from Fang's house lives an old peasant named Yu Ping-yi who has no family or relatives and is taken care of by the collective. Once the old man fell ill. Fang's family did everything for him, preparing his meals and washing his clothes. Fang's wife made his favorite dish, noodle soup, and Old Fang would take it to him. One day Yu Ping-yi said, "Old Fang, you too are over 60 and you still come over to take care of me!" Fang told him, "What's that got to do with it, Old Yu? All us commune members are of one family." Everyone in the village considers Old Fang a heart-to-heart friend and a good leader on the socialist road.

Teaching the Young

A communist for 40 years, Fang Ho-ming knows how important it is to train and bring up those who must carry on the revolution. Often thinking of how the Party and Chairman Mao had educated him, Fang decided he should do the same for the 240 young people in the brigade.

Cheng Tai-ping, the brigade's bookkeeper, was a middle school graduate when he was first given the job in 1961. He worked conscientiously at his job and in the fields. But praise by the commune members gradually turned his head and he began thinking he could do anything easily. Fang Ho-ming had young Cheng transferred to his team so that he could help him correct mistaken ideas.

One day the team leader told young Cheng to sow rice seeds in the early morning. Work in the cold water of the paddies so early in the morning? Cheng hesitated. Yet he saw Fang Ho-ming walk barefooted to the paddies, roll up his trousers and wade into the cold water to sow. He also saw a scar from a war wound on Fang's left calf. Cheng could not hold back any longer. "Old Regimental Commander," he said, "come out and let me do it!"

"What does it matter? This is nothing compared with the past," Fang replied and worked on. He told stories about the Long March while the two worked side by side. "In the past the Red Army defeated the enemy and won victory for the revolution because we developed the spirit of hard work and marched under Chairman Mao's guidance. Today conditions are far better. But we should not fear hardship, otherwise we will never be able to carry the revolution through to the end."

Fang's words beat at young Cheng's heart like hammers. He was embarrassed but had a warm feeling inside. With Fang's help Cheng Tai-ping gradually over-

came his fear of hardship and fatigue. Today he chooses the most difficult jobs.

On the eve of Spring Festival one year, Fang Ho-ming was told that three young people who had come to the countryside from Wuhan had stayed at their jobs even though the others had all gone home for the holidays. It was snowing heavily that day. Taking his bamboo stick, Fang walked over to invite the three to his home for the festival. He praised their determination to integrate with the peasants and the revolutionary spirit with which they took part in collective production. He treated them as members of his own family and invited them to dinner. "Tell us a story, Old Regimental Commander," the young men demanded.

"What shall I tell?" Fang began. "Let's talk about eating meals. On the Long March we never saw such meals as this. Climbing snowy mountains and crossing marshlands, we ran out of food oil. Sometimes there wasn't even any salt. I remember when we started across the marshlands, we took some rations with us, but they were gone in 20 days. And so, we had to eat grass and tree bark, and even our leather belts. But we weren't discouraged. You know why? Because we were determined to follow Chairman Mao and make revolution, we believed in communism." The three young men listened seriously.

"Today's life is like a relay race toward the far goal of communism. I am running and so are you. Of course you have to run farther than I do. If we have such confidence and belief, we shall run quickly and enthusiastically no matter whether we are a worker, a peasant or a serviceman."

After the dinner, the three young commune members said goodnight to Fang Ho-ming, braved the snowstorm and went back home with warm hearts.



Liuyang Fireworks

Children set off a "Glowing Wheel".

FIREWORKS on festive occasions are an old tradition in China. Bursting into night skies, some of today's fireworks look like birds, sparks from a steel furnace, waves of golden grain, dragons or gaudy peacocks. Many of them are new products made in Liuyang county in Hunan province, long a center of fireworks manufacture. Since the cultural revolution the county's 80 varieties have gone up to over 200.

The people of Liuyang have been making fireworks in their homes since the 18th century. Sharp and clear in sound and bright in color, they can be divided into two main categories: large fireworks for display and small ones. Display fireworks are also made for day use. Some are launched from high structures, some from the ground. There are seven types of small fireworks: those that light up high in the air, low in the air or on the ground; those that light up in the

hand, or when pulled by the hand, strung up somewhere or floating on the water. Some two-inch fireworks shoot up several dozen meters high with a loud explosion. Some light up and change colors one after another. Others throw off glowing balls of different colors. Whirling ones are Liuyang's specialty. For example, the "Glowing Wheel" streaks into the sky, making a dazzling circle of light one meter in diameter.

Workers' Creations

One especially popular item is called "Happy Family Reunion", designed by Jung Yen-hsi, a veteran worker in the Liuyang Fireworks Factory. It makes a sound like laughter, then like many people clapping, and at the same time gives off sparks in splendid colors to symbolize happiness.

Jung Yen-hsi came from Kiangsi province. Before liberation his

father had eked out a living by making firecrackers in a capitalist's shop. When he fell ill and died, his mother committed suicide by swallowing poison. His younger sister, not yet a year old, was given away to another family. Seven-year-old Jung Yen-hsi, left alone to beg, finally wandered to Liuyang.

After liberation won under the leadership of the Communist Party and Chairman Mao, Jung Yen-hsi went to work in the state-owned fireworks factory. Today his wife and eldest son have jobs, a daughter is in middle school and two younger children are in primary school. The family's life is happy and satisfying. During the cultural revolution the people's government helped Jung find his long-lost younger sister. Tears of joy flowed as they met again after more than thirty years.

Jung had always wanted to design a special kind of fireworks to express the happiness of the work-



In a fireworks factory.



Choosing from a wide assortment of fireworks.

A festive night.



ing people after liberation. In 1970 the factory's research department went to the workers for suggestions for new designs. Jung immediately got together with some other workers. After a dozen experiments they succeeded in making special colored sparks for the fireworks item called "Happy Family Reunion".

Teng Lin-sheng, another designer of a new variety, is a technician in fireworks research. In the old society he was a worker who suffered deeply. To reflect the rich life of the working people in new China, he and some co-workers made over two hundred experiments and finally succeeded in designing a new variety called "Group of Butterflies". It first shoots out dazzling flames, then sparks spread out into many-

colored butterflies fluttering gaily in the sky.

Fireworks in the New Society

In the old days the landlords and capitalists held evening fireworks parties in their courtyards. Working people could not dream of such a thing. Those who made the fireworks led a miserable existence, always cold and hungry. Who had the heart to think about improving fireworks?

Liberation smashed this oppression and exploitation, and the workers began to be proud of their work. As masters of the new society, they set out to build socialism. Now they enjoyed free medical care, paid leave and pensions. More and more of them moved into new apartments built

by the state. Working conditions improved steadily.

In the past, fireworks were made by hand. Now the chemical ingredients are prepared in pulverizers and granulators. Paper-cutters and rollers make the cardboard containers. There are steam-heated drying rooms, chemical mold-proofing and electroplating equipment. Making fireworks is being transformed from handwork to mechanization.

In the 50s Liuyang had only one big fireworks factory with 300 workers. Now there are nine with over 5,000 workers. Some 500 smaller shops are scattered throughout the county. Total output in 1972 was ten times more than 20 years ago. Liuyang's fireworks are exported to over 50 countries and regions in the world.

(Continued from p. 13)

One way of lengthening the converter's use between shutdowns is to protect the refractory brick lining at the mouth. This needed water-cooling equipment, but installing it required drilling holes on the trunnions, and this meant stopping production. The workers decided to install the equipment while the converter was operating. Everybody did his part. Lathemen made special cutters, bench workers and riveters set up a table at the furnace, welders brought six electric welding machines.

As they worked in the fierce heat, a drill suddenly broke off in the hole. A worker quickly soaked his gloves in water, reached into the hole and jerked it out.

Disregarding the high temperature, everyone stuck it out until the water-cooling equipment was installed — without halting production. Side by side with the workers, plant leaders made bricks, helped reline the furnaces, took their turns at the converters.

Changing the Equipment

To meet their pledge of more steel, everyone in the plant launched a drive to make innovations in technique, processes and equipment.

Oxygen was introduced into the plant's converters through pipes with one nozzle. If more oxygen could be blown in, it would require less time to turn out a heat of steel. Some workers boldly designed a pipe with three nozzles, such as larger converters use. But would it work in smaller ones?

When they tested it, it shortened the time for a heat of steel, but made it harder to guarantee quality. A few months of testing and redesigning led to ways of controlling the oxygen pressure and the position of the nozzles so that the quality of the steel was stabilized.

They began to experiment with both the speed of feeding the furnace and its capacity. By changing the old ladles, increasing the loading capacity of the overhead

crane and making some changes in the converter, the workers increased the output of each heat 10 percent.

Breaking New Records

By 1972, all these efforts had lengthened the converters' life span to 531 heats (though one reached 700). The output of steel climbed 70 percent above its designed capacity. They overfulfilled the production quota set by the state. The workers, however, took this as only the beginning of the battle.

Early this year, the Party committee called on everyone in the plant to hit the 800-heat mark, touching off another vigorous drive of the workers and engineers.

In February the No. 2 converter set a new record of 811 heats, the first to break the 800 mark. In March the No. 1 converter hit 941 heats. In June the No. 2 converter came up again — 946 heats before shutdown. The proud workers, engineers and staff of the Capital Iron and Steel Company's steel plant finished their six-month targets ahead of schedule.



Sheng Yueh-hsin performs for factory workers.

Peasant Girl Now a Trade-Union Leader

CHEN HAN-SENG

Sheng Yueh-hsin (right) discusses welfare problems with a worker.



EARLY this year, when thunder brought spring rain to the city of Shanghai and camellias blossomed in its parks, I was there to spend my holidays. One evening I attended a theatrical entertainment by a factory union. I was struck by the fine performance of a woman who was, I discovered later, a trade-union leader.

She was Sheng Yueh-hsin, 32, acting the heroine in the play *Song of the Dragon River*. As Communist Party secretary of the Dragon River brigade she convinces brigade members that they should sacrifice their 3,300 *mu* of wheat so that 90,000 *mu* of drought-stricken land belonging to other brigades upriver can be saved.

A few days after the performance, I met Sheng Yueh-hsin herself.

I wondered, by what path did this daughter of a very poor peasant family become a leader, a good organizer and administrator, of part of Shanghai's working class?

It can be said there were three turning points in Sheng Yueh-hsin's life: her entrance into school at the age of nine, her becoming a worker at twenty-one, and finally her becoming a union leader about a year ago.

Yueh-hsin's family lived in the village of Lung Wang Chen east of Shanghai, working a small two-and-a-half *mu* plot of land rented from the landlord at a high rate. It was difficult to support the family, Yueh-hsin, her brother of eleven and sister of thirteen. Her father tried to find work in the city but failed, for unemployment was very high.

In 1949 when she was nine, the Chinese people liberated themselves and the imperialist lackey Chiang Kai-shek fled to the island province of Taiwan.

After the People's Liberation Army liberated Shanghai in May 1949, Yueh-hsin's father got work as a carpenter in a Shanghai shipyard. Shortly afterward he joined the army to help liberate the Ningpo district and the Choushan Islands of Chekiang province. When this was accomplished, he

went back to work in the shipyard. Last year he retired at 60 with a pension of 58 yuan a month. It was in his army days that he came to understand the importance of education and decided to send Yueh-hsin to school. The improvement in the family's financial situation was a second factor. In the land reform in 1950 Yueh-hsin's father received the two-and-a-half *mu* they had rented from the landlord, and they no longer had to pay rent.

After Yueh-hsin graduated from high school, she went to work in a small factory making cakes and candy. Soon she was made an accountant, then in 1964 a cashier. Later she was sent for a three-month course of basic medical training and when she returned to the factory took on duties in its clinic. Now she did her tasks as a cashier in the mornings and in the afternoons divided her time between the clinic and work in the factory.

She began to take part in the cultural revolution in August 1966. Two years later she was elected to her workshop's leading group, its revolutionary committee of five men and two women. Yueh-hsin worked hard at her job, her special task was to organize various kinds of publicity work. She frequently visited the workers' families and talked with the women. During this period she was a delegate to a national conference called by the Ministry of Commerce in Peking.

Sheng Yueh-hsin is now on the staff of the trade union of the Cake and Candy Trading Company, which administers seven factories, including the one where she first went to work, and 110 shops selling cakes and candy.

Yueh-hsin told me that in the interests of the working class the union had been reorganized after the cultural revolution. It now takes part in administering all the company's production, looks after the welfare and education projects for the workers, and organizes athletics and theatrical entertainment. Today the union, larger than before, has several thousand members. Of its four leaders — three men and Sheng Yueh-hsin — one, 34, looks after general ad-

ministration and political affairs. Another, 39, supervises the workers' political and professional studies. The third, 28, handles athletics. Yueh-hsin's task is to organize and train workers for theatrical and other entertainments. She also handles publicity for birth control and family planning among the women.

"I owe my life, my education and the position I hold which enables me to serve our people — all of these — to the socialist revolution in our country. Had it not been for the overthrow of Chiang Kai-shek, my father would not have found work in the shipyard. His

wage and the fact that land reform released us from paying rent to the landlord, enabled my brother and sister and myself to get an education. Otherwise we would still be illiterate."

I asked her what she has learned from her fellow workers in the factory. "Oh, a lot!" she answered. "I have learned how to be responsible to the people and how best to serve them." Then she added, "I am proud to hold my present position as a union leader, because we workers now govern ourselves." Sheng Yueh-hsin was expressing a feeling common among the rising generation of leaders in China.

MAGAZINES FROM CHINA

PEKING REVIEW — political and theoretical weekly in English, French, German, Japanese and Spanish. Airmailed all over the world.

CHINA PICTORIAL — large-format pictorial monthly with short, concise articles in Arabic, Chinese, English, French, German, Hindi, Indonesian, Italian, Japanese, Korean, Russian, Spanish, Swahili, Swedish, Urdu and Vietnamese.

CHINA RECONSTRUCTS — illustrated monthly of general coverage on China in Arabic, English, French, Russian and Spanish.

CHINESE LITERATURE — periodical on Chinese literature and art, monthly in English and quarterly in French.

PEOPLE'S CHINA — comprehensive monthly in Japanese.

EL POPOLA ĈINIO — comprehensive monthly in Esperanto.

SCIENTIA SINICA — comprehensive theoretical quarterly of Chinese science in Chinese and foreign languages, mainly in English.

CHINESE MEDICAL JOURNAL — monthly in Chinese with English abstracts of its articles.

Subscribe or renew for 1974 now
Catalogue sent on request

Distributed by: GUOZI SHUDIAN (China Publications Center), Peking, China

Order from your local dealer or write direct to
GUOZI SHUDIAN, P.O. Box 399, Peking, China

PEKING'S SPORTS GUESTS

THE summer in Peking was a good season for sports activities. In the month of June alone 20 sports teams from 11 countries visited China.

A women's volleyball team from Canada arrived in mid-May. In early June it left Peking for Shanghai and Nanking. Everywhere the Chinese people welcomed the Canadian guests from the home of the internationalist fighter, Dr. Norman Bethune. Spectators were impressed by the players' skill and determination.

The national men's and women's volleyball teams of Mexico were the first Mexican sports teams from that country to come to China. After visiting Peking, they toured Shenyang, Shanghai and Canton. Friendly matches and other activities deepened the friendship between the peoples and the players of the two countries.

In June a cycling team, a volleyball team and a weight-lifting team

from Albania arrived in Peking. The first China-Albania weight-lifting contest was held in the Capital Stadium on June 2. Six Albanian weight-lifters broke 11 Albanian national records 14 times. Every time the umpire announced a new record, the 18,000 spectators burst

into thunderous applause and the Chinese players embraced their Albanian comrades. In Shanghai, four Albanian weightlifters broke another 7 national records 8 times.

On June 4, a China-Albania 100-kilometer road-cycling race was held on a highway outside Peking.



Women's volleyball game between China and Canada.

Volleyball match between China and Mexico.



On June 12 the Albanian National Youth Volleyball Team and a Chinese team played a friendly match.

A Sri Lanka badminton delegation, an English table tennis team and Pakistani football and badminton teams came to China in early June. On the evening of June 4, the Chinese and Sri Lanka badminton players had seven matches, in addition to a men's doubles by mixed players.

Averaging only 17 years old, the English table tennis team members used the tennis grip and went all out in attack. Spectators praised their firmness and spirit of daring to win.

On a cool evening after a rain on June 10, 80,000 people watched a Chinese team and the Pakistani football team play at the Peking Workers' Stadium.



The China-Albania cycling race.

Chinese badminton player with a friend from Sri Lanka.



Chinese and English table tennis players exchange badges.



In mid-June the Somali National Football Team came to Peking. The Africans were fast and skilled. In a match on June 17, Said Duale Mohamed alone scored three times.

The U.S. swimming and diving team, the U.S. Collegiate All Stars men's basketball team and the John F. Kennedy College Patriettes women's basketball team arrived in Peking in the middle of June.

On June 16, the U.S. swimming and diving team and Chinese divers and swimmers gave exhibitions in Peking's Taojanting pool before 6,000 spectators. The swimmers of the two countries exchanged experience.

On June 19, the U.S. women's and men's basketball teams played the Chinese Physical Culture Institute's combined women's and men's teams. Chinese leaders Chiang Ching, Yao Wen-yuan, Li Hsien-nien, Li Teh-sheng and Wang Hung-wen watched the performance and talked with the American guests. The U.S. swimming and diving team was also present.

At the end of June, the Cuban men's and women's volleyball teams and a men's volleyball team from Burma came to Peking. In a three-hour competition on June 25, both the Chinese and Cuban players displayed good sportsmanship and skill. The Chinese team won the match with a very close score. The Burmese volleyball players were outstanding in maneuver and determination.

Also in June three Japanese sports teams came to China. They were the Mitsubishi Corporation's goodwill football delegation, the Yokohama High School boys' and



Chinese and Pakistani football teams exchange banners before a match.



Somali-China football match in Peking Workers' Stadium.

girls' basketball teams and the Korean basketball delegation.

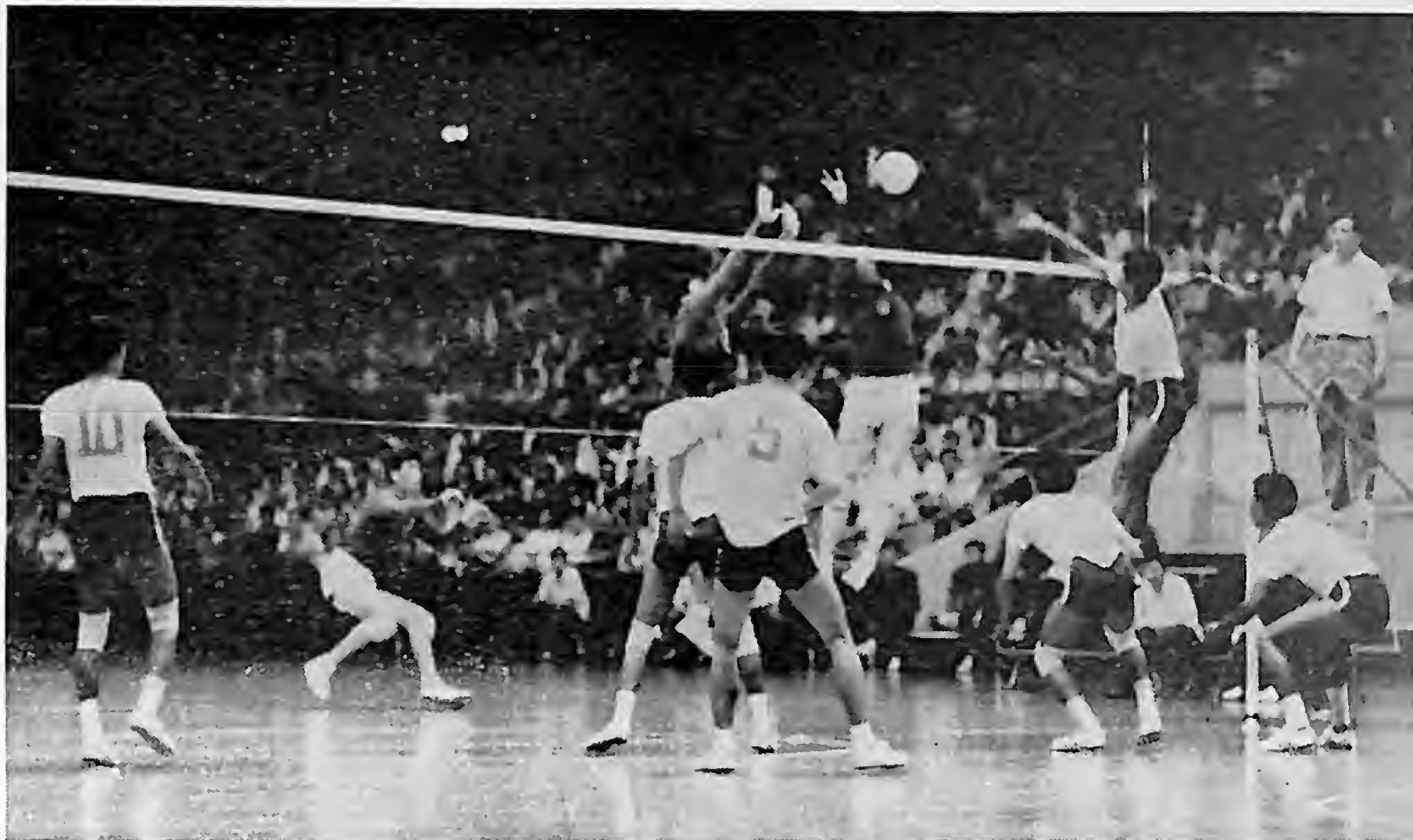
The friendly competition of the guest teams brought the Chinese people a demonstration of high

skill and a chance for Chinese players to learn. Their visits have strengthened friendship between the peoples of China and their countries.



Chinese swimmers talk with a member of the American swimming and diving team.

Volleyball teams, China vs. Burma.



A smash by a Cuban volleyball player.



Fast-paced football between the Peking city team and the Mitsubishi Corporation's goodwill football delegation from Japan.





Scientists separate out the urinary system.

Study of a Body 2,000 Years Old

THE article "A 2,100-year-old Tomb Excavated" in the September 1972 issue of *China Reconstructs* described the wealth of funerary objects and the well-preserved body of the tomb's occupant, the wife of the Marquis of Tai in the Western Han dynasty. Recently specialists from the Hunan Medical College and from Peking, Shanghai and Canton carried out a careful autopsy of the corpse and obtained a great wealth of comprehensive archaeological, anatomical, histological, pathological and biochemical data.

External Appearance Intact

Before beginning, the investigators made detailed external and X-ray examinations. The body was 154 centimeters tall and weighed 34.3 kilograms. The light yellowish-brown skin was moist and much of the soft tissue still had some elasticity. Pores of the skin on the outside of the right thigh were clearly discernible. Toeprints were clear. The corpse's brownish-black hair was fine and thin, and would not come out with a slight pull. There were 16 teeth, some with badly worn crowns. A

dozen eyelashes remained. Nasal bones and septum were normal. The left eardrum was intact, the right was perforated. Perineal scars showed that she had given birth. Her arm and leg joints could still be bent slightly. X-ray examination revealed an intact skeleton in which even the nasal and sesamoid bones were distinct.

Internal Organs

Dissecting a 2,000-year-old corpse is unprecedented in the history of anatomy. The investigators first carefully opened the skull. The dura mater enclosing the brain was intact. The brain had visibly shrunken and disintegrated, occupying about a third of the skull cavity. No blood clots were found in the brain, showing that the deceased had not suffered any major cerebral hemorrhage.

Next the abdominal wall was opened. The skin, fat, muscle and peritoneal layers were quite clear. The diaphragm was intact. The internal organs were shrunken but normal and basically intact. The greyish-white heart, the flattened greyish-black lobes of the lungs, the greyish-brown liver and spleen, the yellowish-brown pancreas, the paper-thin walls of the stomach and intestines were all intact. The kidneys, ureters, bladder, uterus

X-ray of the cerebral hemispheres.



CHINA RECONSTRUCTS

and oviducts were also clearly visible. The hair-fine nerve fibers of the pulmonary plexus of the vagus nerve were undamaged. Arteries appeared very distinct to the naked eye and arteriography. The fine thoracic duct and the small artery of the meso-appendix were still there.

Dissection of organs revealed many small parts preserved intact. It was possible to distinguish the cortex and medulla of the kidneys. The esophagus, stomach, large and small intestines yielded 138 yellowish-brown muskmelon seeds, showing that the woman had died shortly after eating. While examining the bile-duct system, a stone the size of a pea was found in the hepatic duct. Another stone the size of a bean almost completely obstructed the lower end of the common bile duct.

Microscopy and Chemistry

Careful microscopic and chemical studies were done. There was no apparent difference between the structure of the *a*-keratin of the hair and that of a modern woman. Connective tissue was well preserved.

For instance, the structure of the collagenous fibers which support muscles was quite similar to that of a fresh corpse and special staining showed their collagen fairly well preserved. Their light and dark structures could be seen under an electron microscope. The fibers were still in their original state, with the light and dark bands symmetrically arranged. The macromolecules composing the fibers had not been destroyed. Bone and cartilage tissue was fairly well preserved, the basic structure of hyaline and elastic cartilage being approximately normal. Of the muscles, the skeletal musculature was preserved best, with muscle fibers distinctly outlined and striations clear.

Study of the fat surrounding the kidneys showed that the types and quantities of fatty acids were roughly the same as those in a modern corpse. It was possible to see cholesterol in the brain tissue. Biochemical determination of phosphatide and triglyceride in the brain showed that most of it

had decomposed, but the total quantity was not much different from that of a modern corpse.

Tests showed that muscle, stomach, liver, bone and hair all contained Type A antigen, so the deceased had Type A blood.

Though the corpse and its internal organs were intact, the cell contents of the organs were either lost or only traces left. Autolysis of tissues had proceeded only slowly for over 2,000 years.

Cause of Death

Analysis of known facts indicates that this aristocratic woman was about 50 and had led the idle, dissipated life of the exploiting classes. Well nourished, she had plenty of subcutaneous fat. No wounds indicated a violent death. There was no evidence of the bed sores that result from prolonged confinement due to illness, nor of chronic wasting disease. Since her digestive tract contained melon seeds, the woman probably died of an acute illness or of an acute attack of a chronic illness.

What illness? Examination revealed that she had several. Her thoracic and abdominal aortas and femoral, uterine, renal, common iliac and middle cerebral arteries all contained yellowish-white atherosclerotic plaques of various sizes, which shows she had generalized atherosclerosis.

Both the left and right coronary arteries contained atherosclerotic plaques. The walls of the left coronary artery were visibly thickened and caliber reduced, atherosclerotic plaques blocking over three-fourths of the artery. This is a fourth-degree lesion, which shows she had coronary atherosclerosis.

Stones were found at the lower end of the common bile duct and at the junction with the hepatic duct.

There were calcified tuberculosis foci in the upper lobe of the left lung and around the point where the bronchi, blood vessels and nerves enter the lung.

Blood fluke eggs enclosed in fibrous connective tissue in the liver and the walls of the rectum show that she had schistosomiasis. The



Thoracic and abdominal organs.

ova of whipworms and pinworms were also found.

The fourth intervertebral space had narrowed and there was a boney excrescence, which often leads to back and leg pains. This perhaps explains why the silk painting found in the tomb shows the woman walking with a cane. (A cane was found among the funerary objects.)

In addition, her right forearm was deformed as the result of an improperly set fracture.

The woman probably died suddenly of a myocardial infarction, or she may have died of serious arrhythmia brought on by a coronary atherosclerotic heart attack caused by biliary colic. Six silk pouches found in the tomb con-

tained herbal medicines such as flatspine prickly ash seeds, magnolia bark, cinnamon, lesser galangal and sweetgrass. These medicines, as recorded in the *Inner Canon of the Yellow Emperor*, a medical classic over 2,000 years old, were used for certain illnesses of the heart and limbs. The symptoms of heart disease described by the ancients are approximately the same as those of what is now known as coronary atherosclerosis.

Causes of Preservation

Judging from the raised rib cage, upward displacement of the diaphragm, reduced size of the chest cavity, slightly protruding tongue and rectal prolapse observed during dissection, processes of decomposition such as the growth of bacteria and fermentation generating gas, occurred in the intestines. From comprehensive analysis, scientists have concluded that there were many reasons why the corpse did not continue to decompose and was so well preserved. The fundamental one was that hermetic sealing and deep burial created an environment with little or no oxygen over a long period, slowing down and almost

stopping the process of decomposition.

The whole body was wrapped in many layers of silk and linen and placed in a fitted set of four coffins. The inner and middle coffins were both solidly made of six closely-fitted planks and coated with lacquer inside and out. The coffins were placed in a sepulchral chamber surrounded by over five tons of charcoal, which protected against dampness. A layer of fine white clay over one meter thick surrounding the charcoal provided an air-and-watertight seal. The chamber was 16 meters underground and the entrance was sealed with 20.5 meters of earth, providing good conditions for a hermetic seal.

The oxygen in the chamber was quickly used up by aerobic bacteria which initially decomposed the corpse and the meat among the funerary objects, creating an oxygen-poor environment. Chemical analysis of the liquid in the inner coffin in which the corpse was immersed showed it was acidic, containing several organic acids and a compound of mercury. Slightly antiseptic and disinfectant, the liquid helped prevent decay.



Across the Land

Island

The Hainan song and dance troupe of Kwangtung province in south China is very popular on the island. Organized in 1953, for the past 20 years the troupe has worked hard to put Chairman Mao's teaching into practice — that artists must make their work serve the workers, peasants and soldiers. Thus they spend much of their time in the hills and valleys of the island, performing for the people of the Li and Miao nationalities. Some of the songs and dances they have created have such a true national minority style that the islanders warmly welcome the artists everywhere as "our own song and dance troupe".

Answers to LANGUAGE CORNER Exercises

II.

1. 那条路有一百里长。
2. 这座墙有十五米高。
3. 她把衣服整整齐齐地放在床上了。

III.

Shanhaikuan

Shanhaikuan is one of the three most famous ancient sites along the Great Wall. It was built in the 16th century. It has four gates, on the north, south, east and west. Those who visit the place for the first time all go to see the east

gate, the "First Gate Under Heaven". When you mount the 12-meter-high wall, you can see a magnificent view of the Great Wall.

Before liberation houses here were low and streets narrow. Today one wide road after another has been built. On either side are new dwellings, stores, schools and a hospital. Shanhaikuan's industrial development has been rapid. A famous bridge plant is located here. Shanhaikuan is full of bustling scenes of socialist construction.



Performing in an island village.



The troupe has left its footprints all over the island.

Song and Dance Troupe

Coconut milk after a performance.



"Dawn in a Rubber Plantation", created by the troupe, depicts rubber workers of the Li nationality.

Troupe members learn how to weave nets.





Li Yueh-hsiang, first man on left in the old picture, speaks to the children about his bitter life as a tenant farmer and laborer for a landlord before liberation.



Chou Yun-hsien, second from left in the old picture, is today a brigade diesel engine operator whose care of the machine guarantees that excess water is drained off in time.

A Photo out of the Past

Photograph (lower left) taken in 1949 in the flood after Chingming dyke of Nansien county collapsed before the waves of Tungting Lake. The Kuomintang head of the township forced the peasants to pose for the picture, which he then used to get "relief" to line his own pocket. Behind is the only hut not completely submerged. Five fam-

ilies — 17 people — lived in this ramshackle hut of less than 20 square meters. They were poor peasants who lived by working for the landlords or by begging. Racked by flood, famine and disease, the woman fifth from left died of an illness and the baby held by the woman fourth from





Chou Ying-lung, fourth from left in the old picture, is now head of the team's sideline production group.



Chou Chih-wu, first boy on the left sitting on the roof in the old picture, is head of the production team, full of confidence in the job of leading the commune members in building a new socialist countryside in the place where their forbears suffered.

right in the back starved to death soon after this photo was taken.

The photograph was taken in what is today part of the No. 3 production team of the Chingyu brigade of Lotus commune. Both the place and the people in the old photo have undergone tremendous changes.



Today, instead of constant collapses of the dyke and crop failures, there are criss-crossing water channels, rows of willow trees, strong dykes and an electric pumping station. The low-lying waterlogged land has been turned into a granary.

The men, women and children who survived the flood are now members of a people's commune. Half of them are leaders in the team. The three women from left to right in the new photo are those standing in front row third from right, in back row third from right, and in front row second from right in the old picture. The men sitting from left to right in the photo are those standing first, second and fourth from left in the old picture. The young men standing in the new photo are the four boys sitting on the left on the roof, the one standing first from right in the front row and the two standing in the right of the back row in the old picture.



Picking Chunshan tea.

Journey to Tungting Lake — 2

Making Every Inch of Water and Land Useful

China Reconstructs Correspondents

Hauling in the net.



WE knew the story of the Ssimei brigade in Nansien county on the To River before we arrived there. In 1954 the Yangtze had risen in a big flood, collapsed the dyke and made a sea of what is now the brigade's land. The government had moved the people elsewhere. When the flood subsided and they returned, they could not find their homes. Four meters of sand covered everything. Only the tops of trees and roofs of their houses were visible.

Therefore, when we arrived we were a little astonished to find no trace of the flood or sand. We found a new village. Boats loaded with water plants passed through graceful arched bridges on a sparkling willow-shaded canal. Commune members were treading waterwheels while flocks of ducks frolicked in the water. A row of farmhouses stood on one side of the canal. On the other side was a great expanse of mulberry trees. We were looking at 18 years of indomitable hard work by the peasants of Ssimei.

When they returned to their village after the flood and found nothing but sand, a few of the peasants left to live with relatives elsewhere. Most of them stayed. "Before the liberation," they said, "when the dyke collapsed we had to flee and become beggars. Some of us even had to sell our children to keep them from starving. But this time government boats rescued us and the state gave us relief money, and supplied food, cotton cloth and other daily necessities. Now the government calls on us to rebuild our homes and restore production. How can we let the land go waste? We won't move — we'll move the sand instead!"

They organized themselves into an elementary agricultural producers' cooperative. First they built a new dyke facing the river, then they worked for several years filling nine winding streams on the sandy land with earth from the old dyke. Next they dug water channels for irrigation and planted crops.

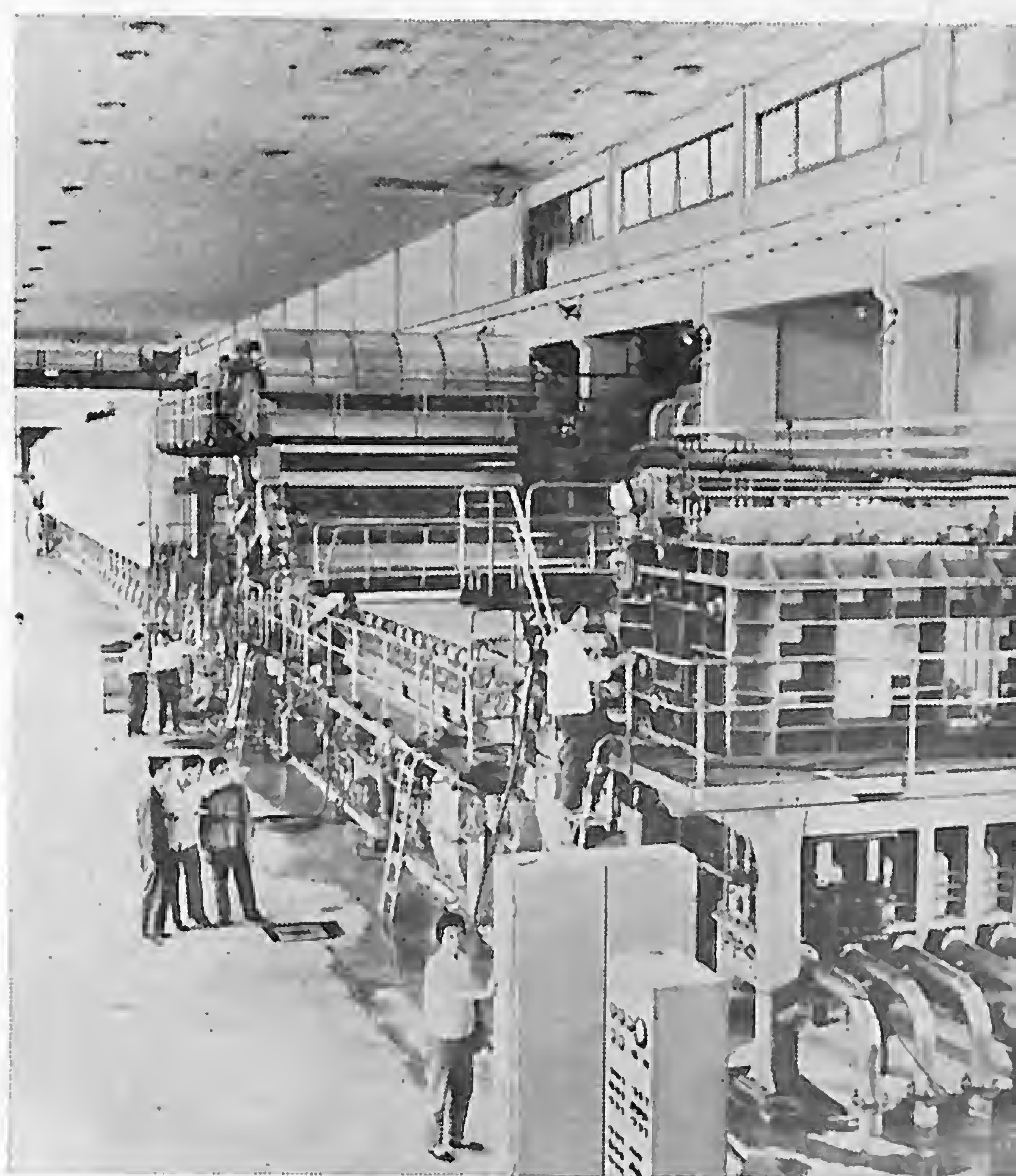
At the same time they levelled 13 huge sand dunes and covered

them with a layer of earth from the old dyke, dug channels and tried to grow things there too. In 1956 they planted peanuts allotted them by the government. The first two years' harvests were not bad. But afterward, because the earth was too thin and the sand too deep, they only got 20 kilograms from every 15 kg. of seed. They switched to soybeans. But for every 1,000 kg. of seed they planted they got no beans, only 1,000 kg. of stalks. They changed to sweet potatoes but only got very small ones. They bought different kinds of fruit-tree saplings from other sandy areas. Only the jujubes survived, and these refused to grow more than three feet high.

It looked as if nothing would grow on the sand. Someone in the county suggested allotting the Ssimei peasants land somewhere else and using the nine-square-kilometer sandy waste for an airfield. But the peasants did not agree. "We won't move — we'll move the sand instead!" they stubbornly repeated. "If the people of Tachai brigade in Shansi province can change their bleak mountains into rich fields, why can't we change our sandy land into a green one?"

After many trials and failures, finally in 1967 they succeeded in grafting 7,000 mulberry plants and transplanted them. Six months later, they had grown as tall as a man and had big leaves. Today 300,000 mulberry trees grow on the brigade's land. With this tree cover, people can hear birds singing, walk without burning their feet in the hot sand or being hit in the face by the sand on windy days. Most important, the brigade used the mulberry leaves to raise silkworms in a big way. They put the income from the cocoons into expanding grain and cotton production. Life gradually became better and better.

The Ssimei brigade members turned their sandy waste into a mulberry grove. Other people in the lake area turned sandbanks into reed farms. We often saw planes



The Yoyang Paper Mill on the edge of the lake uses reeds as raw material.

spraying insecticide on the reeds in the lake. On 6,600-hectare state reed farms, people plant reeds as they do sugarcane, open drainage ditches by machine, apply fertilizer, weed out wild grass, cut and tie the reeds for shipment.

FROM the South Tungting we went to East Tungting Lake near Yoyang county. We felt the immensity of the mist-covered expanse. Waters from eight streams flowing into the lake give it a hidden current which rocked our motorboat even though there was only a light breeze. Here, where waters of the Tungting Lake flow into the Yangtze, all kinds of fish live.

It was the spring fishing season. Passenger and cargo boats were few because of the rough water. Only motorized junks put up their sails and dragged nylon nets through the waves. These catch up to 500 kg. of fish at each haul.

Floating on the lake were bamboo sections from which dangled hooks and lines. We passed fishing boats loaded with huge carp weighing five to ten kilograms which had been caught on these lines.

"Over 2,000 fishing people of Yoyang county set up the Tungting People's Commune," the crew



Tangerine grove.



Rice harvesting.





Gathering lotus seeds.



Cotton harvest.



Raising oysters for artificial pearls.



told us. "They pooled all their individual experience in fishing and now use over 100 kinds of equipment for fishing at different depths in the lake."

At night we saw some hundred anchored boats, their twinkling lights reflected in the water, resembling a market town.

The next day we went to the East Wind Lake fishing ground, run by a brigade of the commune. Three-fourths of its members are fishing men and women. Most of them live in houses on land instead of "floating on three-inch boards in all four directions" as in the past.

Chien Pen-hao, a fisherman over forty, is the Party branch secretary of the brigade. From his weather-beaten face one could see that he had been fishing since he was a boy. "There was a saying among us fishermen," he said, "that 'when we have no fish, we have no rice to eat'. In those days, the fish went straight from the water to feed the landlords, overseers and merchants. In the slack seasons we could not catch any fish, so we had to eat reed roots and wild plants.

"After liberation we weren't exploited anymore, but when we only caught fish without breeding any, the quantity of our hauls was not ensured. Now we combine fish breeding with catching and our output has kept on growing."

He took us to see their fish hatchery. Grouped according to their size, artificially-bred *tilapia* were swimming in separate cement pools. When the fingerlings grew to a certain size they were put into East Wind Lake. This used to be an arm of the Tungting, but it was made into a separate lake in 1959 when 2,000 fishing people built a dam, cut it off from the lake and made it a calm fishing ground which produces 300 tons of fish a year.

In the deep waters of East Wind Lake, 10,000 oysters taken from Tungting Lake were being raised for cultivating pearls. Plastic net bags strung in fixed rows in the lake kept the oysters from scatter-

ing. Several young people were cleaning them with brushes to guarantee the purity and lustre of the pearls.

The use of smaller lakes for different purposes is very common in the Tungting area. Nutritious lotus seeds known in China and abroad are also grown in their shallow waters.

A LUSH hilly island rises out of the mirror-smooth surface of East Tungting Lake. Viewed from Yoyang county, it resembles a green conch on a silver plate. This is Tungting Hill from which the lake got its name.

It has another name — Chunshan, or Ladies Hill. Legend has it that some 2,000 years B.C. the emperor Shun died on the southern bank of Tungting Lake when he was on an inspection tour. His two wives, learning the news, hurried to the lake and got stranded on the island. Overwhelmed with grief, they wept so much that their tears marked the bamboos on the hills — which is how the bamboos there became speckled. The two women then went and threw themselves into the Hsiang River. After their death, they were called "the ladies of the Hsiang River" and the island got the name "Ladies Hill".

We climbed to the top of the island, looking down on a scene of prosperity. Terraced tea plantations covered the island's 72 hills like green carpeted stairways. Songs and laughter rose here and there from young women picking spring tea. Machines in the tea-processing shops hummed rhythmically. The breeze carried the fragrance of the tea leaves.

Lao Yu, in charge of the plantations, told us, "Tea from Chunshan Hill began to be sent as an offering to the emperor in the Ching dynasty, and it came to be called 'tribute tea'." He poured boiling water over some tea of a variety called Chunshan Silver Needles and served us, saying, "Today, working people drink this famous tea!" The tender sprouts rose to the surface, each standing upright.

Then slowly they sank to the bottom of the cup, still standing, like bamboo shoots. It had a fresh and pure flavor true to its fame.

As we sipped the tea, Lao Yu told us that on the eve of liberation the one and one-third hectares of tea on the hill were overgrown with weeds for lack of care. In 1952 the people's government set up a tea plantation here. The tea growers cleaned out the weeds and brush, and have opened up nearly 30 hectares for tea.

After visiting the Tachai brigade during the cultural revolution, the tea growers made up their minds to transform the sandy island. They built water channels of stone and cement winding around the 72 hill-tops and joined them with aqueducts. Two pumping stations pull water from Tungting Lake to irrigate 80 percent of the tea groves. Production of tea has risen from 90 to 2,925 kg. per hectare. The annual output has increased hundreds of times since liberation.

Li Shui-sheng, a city middle school graduate, volunteered to settle down on the island. During the cultural revolution, under the leadership of the Party branch, he and several old tea growers succeeded, after several years of experimenting, in planting cuttings from the best tea plants in acid soil and got more than 30,000 tea shrubs which kept the best qualities of the parent plants. By crossing these with quality varieties from other parts of the country, they got the new Chunshan Silver Needles tea that we drank.

New forces continue to be added to the state plantation. Last year 100 young school graduates, like Li Shui-sheng, came to the plantation to make tea-growing their life's work. They love their job and learn conscientiously from the veteran tea growers. Twenty-year-old Huang Yueh-lou of Li Shui-sheng's scientific experimental group told us, "It's very interesting living here. We're going to build Chunshan into a new type of tea plantation and a new type of park besides."

Lesson 22

长城

Chángchéng

The Great Wall

长城是中国古代伟大的建筑，
Chángchéng shì Zhōngguó gǔdài wěidà de jiànzhù,
Long Wall is China ancient great structure,

也是世界上有名的古迹之一。每到
yě shì shìjièshàng yǒumíng de gǔjī zhīyī. Měidào
also is world on famous ancient sites one of. Every

假日和节日，都有很多人来这里
jiàri hé jiéjì, dōu yǒu hěnduō rén lái zhèlǐ
off day and holiday, all have quite many people come here

游览，许多来中国访问的外国朋友
yóulǎn, xǔduō lái Zhōngguó fǎngwèn de wàiguó péngyou
sightseeing, many come China visit foreign friends

也喜欢来这里参观。
yě xǐhuan lái zhèlǐ cānguān.
also like come here see.

长城从东到西，有一万
Chángchéng cóng dōng dào xī, yǒu yí wàn
Long Wall from east to west has one ten thousand

二千多里长（相当于六千多
èr qiān duō lǐ cháng (xiāngdāng yú liù qiān duō
two thousand more li long (equivalent to six thousand more

公里长)，所以人们叫它万里
gōnglǐ cháng), suǒyǐ rénmen jiào tā wàn lǐ
kilometers long), so people call it ten thousand li

长城。当人们登上高高的城墙的
Chángchéng. Dāng rénmen dēngshàng gāogāo de chéngqiáng de
Long Wall. When people mount high wall

时候，可以看到长城翻山越岭，
shíhòu, kěyǐ kàndào Chángchéng fān shān yuè lǐng,
time, can see Long Wall cross hills pass peaks,

奔向远方，气势非常雄伟。
bènxìang yuǎnfāng, qìshì fēicháng xióngwěi.
head for distant parts, aspect extraordinarily magnificent.

长城是两千多年以前开始
Chángchéng shì liǎng qiān duō nián yǐqián kāishǐ
Long Wall was two thousand more years ago begun

修建的。到了秦朝（公元前221-207
xiūjiàn de. Dào le Qíncháo (gōngyuán qián 221-207
building. By Qin dynasty (public era before 221-207

年)，又用了十几年的时间，把原来
nián), yòu yòng le shíjǐ nián de shíjiān, bǎ yuánlái
years), also used ten-some years time, original

一段一段的城墙连接起来。以后，
yí duàn yí duàn de chéngqiáng liánjiēqǐlai. Yǐhòu,
one stretch one stretch walls connected up. Later,

长城又进行过很多次修整。现在
Chángchéng yòu jinxíngguo hěnduō cì xiūzhěng. Xiànzài
Long Wall also carried out quite many times repairs. Now

我们看到的长城虽然经过两千
wǒmen kàndào de Chángchéng suīrán jīngguò liǎng
we see Long Wall although gone through two

千多年的风吹雨打，但是大
qiān duō nián de fēng chuī yǔ dǎ, dànshì dà
thousand more years wind blow rain beat, but large

部分还很完整，根基也很牢固。
bùfen hái hěn wánzhěng, gēnjī yě hěn láogù.
portion still quite intact, foundation also quite firm.

这个建筑反映了劳动人民的勤劳和
Zhège jiànzhù fǎnyǐng le láodòng rénmin de qínláo hé
This structure reflects laboring people's industry and

智慧。
zhìhuì.
intelligence.

新中国成立以后，人民政府对
Xīn Zhōngguó chénglì yǐhòu, rénmin zhèngfǔ duì
New China set up after, people's government toward

长城进行了保护，而且把长城的
Chángchéng jinxíng le bǎohù, érqiě bǎ Chángchéng de
Long Wall carried out protection, moreover took Long Wall's

三个主要名胜古迹作为全国
sān ge zhǔyào míngshèng gǔjī zuòwéi quán guó
three main famous ancient sites as whole country

重点文物保护单位。同时，长城
zhòngdiǎn wénwù bǎohù dānwèi. Tóngshí, Chángchéng
major cultural relics protected units. Same time, Long Wall

内外进行了绿化, 使古老的长城
 nèi wài jinxíng lǜhuà, shǐ gǔlǎo de Chángchéng
 in out carried out afforestation (to) make ancient Long Wall

恢复了它的青春。
 huīfùle tā de qīngchūn.
 restore its youth.

Translation

The Great Wall, a great structure of ancient China, is one of the world's famous historical sites. Many sightseers come here on days off and holidays. Many foreign friends who come to China also like to see it.

People call it the 10,000-*li* Great Wall because it is over 12,000 *li* (6,000 kilometers) long from east to west. From atop the high wall, one can see it going over the hills into the distance, an extraordinarily magnificent sight.

Construction of the Great Wall began over 2,000 years ago. In the Chin dynasty (221-207 B.C.), more than ten years were spent linking up individual walls. It was later repaired many times. Though the Great Wall we see today has gone through 2,000 years of weathering, most of it is still intact, and its foundation is firm. The structure reflects the industry and intelligence of the laboring people.

Since the founding of new China, the people's government has preserved the Great Wall and made its three most famous spots into major nationally-protected cultural relics. At the same time afforestation has been carried out on both sides of it to restore the youth of the ancient Great Wall.

Notes

1. 有 *as an indication of a minimum figure*. In sentences expressing degree, 有 (have) sets a minimum limit, as in Chángchéng yǒu yí wàn èr qiān duō lǐ cháng 长城有一万二千多里长 (The Great Wall is more than 12,000 *li* long) and Nàzuò qiáng yǒu shí mǐ gāo 那座墙有十米高 (That wall is ten meters high). Such sentences must contain a figure like 一万二千多里 or 十米, we can't just say 有长 or 有高.

The negative form uses méi yǒu 没有 (have not) and means "less than", as in Nàzuò qiáng méi yǒu shí mǐ gāo 那座墙没有十米高 (That wall is less than ten meters high).

2. *Repetition of adjectives*. We have seen that verbs may be repeated, as kànkàn 看看 (have a look) and xiūxiūxiūxiū 休息休息 (have a rest). Many adjectives may also be repeated to intensify the degree expressed, like gāogāo de Chángchéng 高高的长城 (the lofty Great Wall), hǎohǎo xuéxí 好好学习 (study well), gāogāoxíngxíngde xuéxí 高高兴兴地学习 (study joyfully) and zhěngzhěngqíqíde fàngzài zhuōzi shàng 整整齐齐地放在桌子上 (arrange neatly on the table).

3. *Repetition of number and measure words*. In yì tái yì tái zhānxīn de fādiànjī 一台一台崭新的发电机 (one brand-new generator after another), the repetition indicates a great number of things. In yí duàn yí duàn de chéngqiáng 一段一段的城墙 (individual walls) it emphasizes separate walls.

4. *The suffix ... huà ... 化*. Attached to nouns and adjectives it makes them into verbs, as in gōngyèhuà 工业化 (industrialize), lǜhuà 绿化 ("greenify" or afforest) and jiǎnhuà 简化 (simplify).

Exercises

I. Answer the following questions on the text:

1. 长城是一个什么样的建筑?
2. 长城是怎样修建起来的?

II. Translate the following sentences into Chinese, using the phrases in parentheses:

1. That road is 100 *li* long. (有...长)
2. This wall is 15 meters high. (有...高)
3. She placed the clothing neatly on the bed. (整整齐齐)

III. Read the following passage:

山海关 (Shānhǎiguān Shanhaikuan)

山海关是长城三个主要名胜古迹之一。它是十六世纪 (shìjì century) 修建的, 有东、西、南 (nán south)、北四个门。初到山海关的人, 都要游览它的东门“天下第一关”。登上这座十二米高的城墙, 可以看到长城的雄伟气势。

解放前, 这里的房屋 (fángwū houses) 低矮 (dīǎi low), 街道 (jiēdào streets) 狭窄 (xiázhǎi narrow)。现在修起了一条一条宽敞的马路 (mǎlù road), 马路两旁 (páng sides) 是新建的住宅 (zhùzhái housing)、商店 (shāngdiàn stores)、医院和学校。山海关的工业发展 (fāzhǎn development) 很快, 有名的山海关桥梁厂 (qiáoliáng chǎng bridge plant) 就在这里。山海关充满着一片蓬勃 (péngbó vigorous) 的社会主义建设景象 (jīngxiàng appearance)。

(Answers on p. 34)

MAP of the People's Republic of China

(in Chinese)

Eight-color map with the latest geographical data as of the end of 1972 including provinces and autonomous regions in different colors, cities, towns and county towns, main rail lines, highways, water routes, rivers, lakes, canals, reservoirs, mountain ranges and peaks, deserts and swamps in equal-area conical projection.

107 × 77 cm. Scale 1 : 6,000,000

Published by: Cartographic Publishing House,
Peking, China

Distributed by: GUOZI SHUDIAN (China Publications Center), Peking, China

Order from your local dealer or write direct to
Mail Order Dept.
GUOZI SHUDIAN

P.O. Box 399, Peking, China

